VOL. III. DECEMBER, 1888. No. 12.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling is the real spring and most efficacious instrument of moral elevation, moral power and disinterested love."— CHANNING.

THE UNITARIAN

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THE UNITARIAN:

A Monthly Magazine of Liberal Christianity.

VOL. III. DECEMBER, 1888. NO. 12.

MANGER-BIRTHS.

"And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn."—St Luke 2:7. "Truth is ever born in a manger."—Emerson to Carlyle in 1831.

No room for Christ inside the inn!
The hostelries of this cold earth
Have never truly cordial been
To new-born good or Christly worth.

They have been filled with other guests,
More popular, less noble ones.
The tavern-keeper ne'er invests
In welcomes to God's latest sons.

The stable or the cave's the place
Wherein the Christ is brought to light;
God's newest glory, freshest grace,
Is always born within the night.

But blest are those who find the cave,
And worship at the dear Christ's feet;
Let crowds and Herods scoff and rave,
The wise ones God's annointed greet.

The new-born babe shall be the King
To reign in peace o'er all the earth;
Angels of God his advent sing;
All men shall one day own his worth.

Truth's ever in a manger born;
Its throne, alas! is far away:
The light that gilds each sacred morn
Must slowly climb to its noonday.

But Truth that's in a manger born
Will subdue all unto its sway;
The light that gilds each sacred morn
Will surely climb to its noonday.

Reform is born within the cave,
Slowly it finds the haunts of men;
Often 'tis buried in its grave:
Take heart! This Christ shall rise again.

By death he cannot holden be;
Through death to life his way shall go
Till all entombed ones are made free,
And all shall right and justice know.

Within thy heart for Christ make room;
All prejudice, all self, put out;
Sweep from thy soul with forceful broom
All cowardice, all with'ring doubt.

Thy heart may be an humble place,
But Truth and Love will enter there;
The glory of the Lord's dear face
Will make the darkest corner fair.

Make room for goodness, beauty, love,
That which is old, that which is new.
Throngs welcome not births from above;
God's chosen ones are always few.

There's always standing-room in Heaven
For each new-comer, small or great;
To heavenly hearts this power is given—
Throw open wide thy heart's best gate!

Let each new King of Glory in
That e'er outside the portal waits;
Make thine own mind a friendly inn
For all such guests—lift up the gates!

People thy soul with angels fair,
Strong, gracious, earnest, true and brave;
The more such angels God finds there,
The more room for such thou wilt have.

These messengers which come to thee,
And which the world will not receive,
Shall surely grow sometime to be
The Christs in whom all men believe.

Then compensations great and sweet
Will crown thee, cross and waiting done,
Because thou worshipedst at the feet
Of God's new-born, rejected Son.

S. W. SAMPLE.

Chelsea, Mass.

"ALL THINGS ARE YOURS."

A SERMON BY REV. BROOKE HERFORD, BOSTON.

All things are yours; whether Paul or Apollos or Cephas, or the world, or life, or death, or things present, or things to come; all are yours—and ye are Christ's.—I Cor. III, 21-23.

There is a fine, wholesome exultation about those words, considering from whom they came, and to whom they were addressed. We do not like to hear a rich man boasting of his wealth; but when a poor man tells us how rich he feels, that seems wholesome, and it gives a glimpse into the deeper fact of what being "well off" really is. And this is what we have in this word of Paul's to his Corinthian converts. Poor men, every one of them, with little

enough of this world's gear! What different ways of looking at things there are! If you could have gone to any one of the great merchants of Corinth, and asked him about the standing of the score or two of men who were beginning to be known as the followers of the new religion, there—his answer would probably have been something like this: "Standing! My dear sir, they haven't any! Why, there is hardly a man among them worth his fifty ounces of silver. You might buy up the whole crowd for five talents, gold. The only man among them who has anything is that sailmaker Agrippa, and he was almost ruined by having to break up, and leave Rome, on that last edict of the Emperor's, expelling the Jews." That was one way of looking at them. Paul looks at them differently. "You have everything," he says. "I am yours, and Apollos is yours, and so is Cephas. And this world is yours and the next world is yours, things present and things to come—all things are yours." A right royal setting forth of their position, if they could only feel it so. And you know they did feel it so in the main. Take that early Christian life as a whole, and there is very little whining in it, very little about their poverty or difficulties or hardships. They rise up before us—Paul and his fellows, and those humble nameless folk who gathered around them—they rise up before us out of the shadows of the past, not as weary and sorrow-laden men, treading painfully along, but as soldiers marching with firm ringing steps, and singing songs of triumph as they go.

That is the sentiment of the words. And it is a good sentiment—touching the very heart of happy Christian living. But there is something more than sentiment in the expression—"All things are yours." What is "ours"? What is "property"? What is making anything yours, and having it as your own?

Of course, to begin with, the absolute and final ownership of anything is impossible. You may speak of a man "possessing" a large fortune, or "owning" so much real estate. But when you look closely into it, this is only a way of speaking of his temporary relation to these things. He is only a tenant after all; his "proprietorship" amounts to having the free, full use of them while he lives. You may add, that he can choose, also, who shall have them when he dies. True—but he cannot have them, himself, then. When Douglas Jerrold heard of a man dying worth a million, he said—"Ah, a nice little property to begin the next world with;"—but the very jest only makes the bare fact a little more ghastly. As the Italian proverb says: "There are no pockets in a shroud." So that, after all, a man is only a tenant of what the world calls "his property"—liable to have to quit on short notice—sometimes none. Rather a precarious sort of investment to put one's life and manhood into, is it not?—and some sink soul and heart and conscience in it, too! So that, "ownership," when you look into it, turns out to be simply the power of a man to do with certain things what he chooses, to have full use of them while he lives.

But then, again, even this "full use while he lives" may be further limited. It may be limited by his capacity for putting them to use. There are many different uses of things; some higher, some lower; some temporary, some lasting; some are merely for the outer life, some for the deeper, inward being. I do not preach that people should despise the uses of the outward life. It is a good thing in its way, to have such property in things as to be able to eat them, drink them, clothe or house yourself in them, or sell them for other things that in one way or another will surround your life with satisfaction and minister to all its wants. Yet still, these are not the highest uses of things to man, and when I see that men have somehow singled out these outward uses as constituting that supreme appropriation of things which is to be called "property," I cannot help feeling that there is a screw loose in our ideas, and that they want some revising.

Let us have an illustration or two. Here is a man, suppose, who owns some

wide estate of wood and meadowland and mountain. He can do what he likes with it, pasture his herds on it, cut down the timber in the wood, quarry or mine the mountain. His use of it finds him large houses, luxurious furniture, sumptuous living, carriages, servants, everything that he likes to procure. But suppose this — and it is no such very uncommon thing — that he has hardly an idea beyond these outward uses of it all. Suppose he has never cultivated his mind; knows nothing, cares nothing about his lands except their price per acre if he should sell them, or their productiveness of crops or minerals. Suppose he has no feeling of the beautiful, no pleasure in the wisdom and wonder of things—so that though he may point out that mountain to visitors as "his mountain," the only thing he cares about it, is, that it is so high and so large, and has coal or iron in it. And still, the world says with him, that it is all his.

Well, close by, suppose, shall live a man who comparatively speaking is quite poor. Perhaps he does not own an acre. Perhaps the very house he lives in, is rented from the other. But suppose him one whose eye and mind and heart are wide open to the wonder and delight of this great world. For miles around his little home he knows almost every bush, knows them separately, has a sort of friendly feeling for the more familiar of them. He may not turn a living thing into the pasture-lands, but he knows the plants and flowers that grow there, has found out the rare species—though for that matter the commonest field flower has a beauty of its own, and as he looks into its wonderful construction is as rare to him as if it came from Japan. But he loves the mountain most. It is not his to mine, or to quarry, nor even to hunt over—but he feels it a familiar friend every time he looks at it from his cottage door. In the sunshine, or in the shade; when the brush upon its slopes glows in the flaming glory of the autumn, or all lies folded in the solemn winding sheet of winter-snow; even when the clouds rest gloomily upon its crest, or only its dim outline peers through the rain and mist—it is always beautiful to him. And he knows it, knows the expression and meaning of it, as the face of a friend. He knows the meaning of this great projecting boulder that has been grooved and scraped by the glaciers of the ice age; of this long ledge of pebbles that was once an ancient sea-beach; of this thin layer of limestone that myriads of years gone by was slowly formed of tiny shells that glisten in his microscope like jewels of light; and all the strange markings of the rocks are to him Nature's hieroglyphics, in which he reads the story of that creation which through all changing cycles still keeps moving on! He knows it far better than its proprietor at the mansion—knows all the hill-paths, and the quiet hollows, and the little mossy nooks where the ferns nestle and the stream gathers into little waterfalls, and he loves it all, and when he tells his friends about it, he always calls it "my mountain." Well, is that way of speaking of it only a pleasant fiction? This kind of man is no fiction. Read that touching book "The Story of a Scotch Naturalist";—or, the Life of Hugh Miller, only a workman in the Cromarty stone quarries, yet to whom all that "old red sandstone" "belonged" more than ever it did to the men for whom he worked! Think of a man like that weaver in the Todmorden factories, with whom in my first ministry I had many a ramble over the Yorkshire moors, who could show me more beauties there, down to the mosses on the old grey walls, than I had ever dreamed of. Or think of Thoreau, in that little Walden home, cultivating just enough for life's barest need and meanwhile making the wisdom and beauty of nature, and of books and men, his own,—loving everything around him, and loved by all—the birds perching about him as he hoed his garden; the squirrels nestling up to him as he sat reading in his woodland nooks; taking all that country side into his mind and heart, and making it curiously "his own," so that to-day as we drive by it we say, "That was Thoreau's wood." Is that way of speaking only a "pleasant fiction?"

Of the two kinds of men I have sketched, to which does that piece of God's world most belong? The world says unhesitatingly "to the former." It is so emphatically his, that it is called his "real estate," as if men had unconsciously cast about for a phrase to emphasize *his* property in it. People do not think of the other as having any "property" in it, in any sense except a vague poetical sense of which practical men make no account! But in God's sight—in the deep reality of things, whose is that piece of the world, most of all? In God's sight it does not belong to either of them,—they are both only using it in different ways and degrees; so that, the bottom question simplifies to this: which of these ways of using it most fully appropriates it, and most closely and permanently connects it with the user?

When you look at the matter this way, does it not seem as if our words about "property" and "ownership" and "possession" do want revising? Or, if we are still to keep them for the meaning into which they have grown, do we not want to understand that *this* meaning is only just playing on the surface of things, and hardly touches their deepest reality? I feel, somehow, as if we are led, in the deepest fact of things, to some such statement as this: that this world of God's belongs most, not to him who, as men call it, "owns" most of it, but to him who has most knowledge of it, and most love for it. It is not, of all this varied teeming earth,—it is not what you scrape up and carry in your hand or pocket, that you make really "yours"; but it is what you take into your mind and heart, what you know and what you love. That which you carry in your hands, you can only carry a little way and then the fingers loosen and your grasp relaxes, and it all slips from you. But that, of God's great world which you have gathered into your mind and heart, that does not slip away; that becomes part of your very self, and goes with you into every world to which you may go.

The same thing is true of the world of *human life*. Of course there is no question of actual ownership,—that does not come in; but yet the very same law I have outlined comes in: the world of human life is most his who knows it best and loves it best. How will you appropriate this world of man to yourself, and make it yours? The common idea has been to get some kind of Lordship, or kingship, or mastership over it, or over as much of it as you can. In the old feudal times, the vassal had to kneel at the feet of the Lord of the Manor and swear to be "his man." But all that is a poor notion. Go forth into the busy world and love it; interest yourself in its life; mingle kindly with its joys and sorrows; try what you can do for men, rather than what you can make them do for you, and you will know what it is to have men yours, better than if you were their king or master. Looking through history, whose, most of all, is the world? Not Alexander's or Napoleon's. They tried to have it theirs, but it was only a brief hold they got, and then all fell utterly from their grasp. No! the one who, most of all, has inspired men with a passionate feeling of being not their own, but his, is Christ. So deeply did he awaken that feeling "we are not our own," "we belong to Christ," that after ages at last imagined a sort of actual buying, by his substitutionary sacrifice. But it was nothing of the kind, really; it was simply the response to his great love. And what was true, in the large, of Christ's making men his, is true in little of every one,—or may be true. Even in knowing men, there is a curious power to gain them. The schoolmaster who knows every child, individually; the employer who not merely has a hundred men on his pay-roll, but himself knows them; the colonel who can call every man in the regiment by his name,—even that is already a great step towards making them his; let him love them, and give himself to them,—and they are his. He whom you bind to you by love, becomes, as far as it is possible, yours. A friendship is more truly a possession, than a slave. So, it is not mere conventionality when a friend writing to you signs himself "yours." Of course it is often conventional enough,

but it has come out of a true feeling; there is a real meaning at the heart of it.

And so of making the wise, the great, the good,— ours. They belong to the mind and heart. Shakspeare's plays do not become yours by your owning a handsomely bound copy of them, but again, by knowing them and loving them. Beethoven and Mendelssohn are theirs who love and understand them. So true is this that John Ruskin has pleaded that in works of art it is wrong to claim any private property or ownership. A great painting, a noble group of sculpture, he puts it, ought not to be kept by any man as his private possession — they belong to humanity; they have no right to be monopolized by an individual; they ought to be for all to know and love. I do not know that it could ever be possible to set up that as a law, but that is the true spirit. Such things do belong to humanity. Would you allow that any money purchase could give a man a right — any real right—to make a bonfire of Raffaelle's or Turner's pictures, or to break up the Laocoön into paper weights? It is not many degrees better to hide a noble work of art in a private room and churlishly keep every one from seeing it. There are some who do this. Not many —for I think the noblest owners of such things generally delight in sharing their beauty with the world; but here and there is one who at a great price has purchased world-famous paintings or statues, and keeps them jealously to himself, and even feels as if his doing so enhanced and emphasized his ownership. Yet is it so? Is it not really the opposite? He has the piece of marble, or canvas,— but the beauty, the great thought, that which gives the marble and canvas their value, that cannot be bought; that only comes by knowing and loving, by looking on the beautiful thing till its lines grow into the mind, and loving it as one loves a friend greater than one's self,— and that love never can be selfish!

And so of things greater than art and the æsthetic — so of character, and the deep qualities of life itself. You cannot buy these things; you cannot pay a master to teach you goodness, or uprightness, or purity. I do not say that the teacher can do nothing—it is something to see the workings of morals; knowing, here also, goes for something; but it is loving that does infinitely the most. The thing you love becomes a part of you. Your friend's nobleness, if that is what you really love in him, gives you, also, some touch of nobleness. You may never have much opportunity for heroism; but, if, as you read of some brave, heroic deed, your heart throbs and tingles with deep loving admiration, that love, by subtle chemistry, transmutes the deed into your character, not the whole of it, but some touch of it, and it becomes a part of what you are.

Here then are two ways of having,— of making one's own the field of Nature and the world of humanity, and the realms of art and beauty. I have put the contrast very broadly. I do not mean to say that the contrast often occurs so broadly in actual life. These different ways of using and having,— higher and lower — for the body and for the mind, really mingle and interlace. And they should so do. We want something of the lower ownership, something for the bodily use, or else the mind and soul will not be around long. The "beautiful" will not keep us alive. One admires the winter's winding sheet of snow the better if one has rubbers and an overcoat. Of that beautiful wood that delights my eyes, part must be cleared for a potato field, and some cut down for firewood! A man may have both uses. He may have great possessions in this world, and use them so as to enrich his soul for all worlds. That is a suggestive epitaph which you sometimes see in monkish Latin on old tombs in England:

> "What I kept, that I left;
> What I gave, that I have";

and perhaps there is a still tenderer depth in that other inscription taken from another grave: "Here lies one who transported a large fortune to Heaven in acts of beneficence — and is gone thither to enjoy it."

It comes to this: We do not want to

revolutionize all the common ideas of property, but let men see just how far down into realities those ideas, and the words that stand for them, go. Men want to see that this whole common idea of property, which seems as if it were the solidest reality, and for which they are so apt to grind and slave and give their very life, is after all only a life interest, and that not the best interest or the highest!

And so we all want to see how large a part of the finest use and treasure of God's world is free to all! It is only the poorer, temporary uses — good in their way — but merely temporary, it is only these that are so limited; the higher, lasting uses are for all. For all who will have the open, loving life! It is not what we carry in our pockets that makes us most truly rich,—even though it be in gold or diamonds. The open eye to see the beauty that is in earth's poorest place; the thoughtful mind to watch the world's life and change and growth and working together; the interest in books so as to absorb their rich, warm life into your mind; the large heart to look on all around you with tender, loving sympathy, feeling their joys and sorrows, and having your single life multiplied as it were a hundred fold by interest in others,—these things are what make man's being rich and full, and quick with "the promise and potency" of greater life to come. And so I think we should look round us in this world, even in the poorest corner of it, with a royal sense of privilege and blessing — a feeling like that which breathes in this old word — that "all things are ours,"— sunshine and storm, the flowers, the glistening innumerable stars, the solemn mountain heights, the vast domain of history, the lofty ideals of art and music and poetry, the rich surrounding interests of the life about us, all good and great and wise ones, earth's noblest uses, Heaven's glorious hopes, things present, things to come, —all things are ours!

"And we are Christ's," and "Christ is God's." Yes! All things gather to their highest. All earnest upward life looks upward yet, leads upward. The life which feels this happy royal sense of richness as it looks round, feels all its blessing brighter and more precious as it looks up, and earth's use and joy culminate as, with Christ, we catch the sense of life's infinitude, and see all resting in the ever-enlarging light of Heaven and God!

ANXIETY.

The troubles I have never seen
  Have burdened me with care
Far more than those which it has been
  My lot to share.

Hath not to-day its share of woe?
  O, that we were but wise,
To bid the past and future go
  From passing skies!

LEE FAIRCHILD.

Cedar Falls, Iowa.

RELIGIOUS GUILDS.

A PAPER READ AT THE ANNUAL MEETING OF THE SUNDAY SCHOOL SOCIETY, SPRINGFIELD, MASS., OCTOBER 18TH, BY REV. JOHN CUCKSON.

There is no subject of deeper moment to the Sunday-school teacher, and the Christian minister, than that which we are met to consider this morning, viz., the religious education of the young. How shall our youths of both sexes be religiously impressed and held in loyal connection with the church and its institutions? We may be pardoned if we look at the question not merely from the stand-point of the future of our young people, but also with an eye to the future of religion itself. Both are very seriously concerned in the way in which we settle it. There is a danger, which we cannot and ought not to hide from ourselves, that the younger branches of our families may grow up with no vital care for religion, or its services, and so swell the ranks of the non-religious, and of those who for respectability's sake, or for some other equally questionable motive, keep up a nominal connection with organized Christianity, in one or other of its forms. We have reason to look with alarm to the waning of religious ardor among the present generation, not merely in our own churches, but in all denominations.

Time was when religion acted like a magnet and won the hearts of its adherents. It was intrinsically magnetic, and

old and young flocked to the churches, because they found in them that which satisfied a natural craving, and that which they could discover nowhere else. They felt under a strong obligation to worship God with their fellows, and to give special and particular training to their religious instincts. Now, for various reasons, all this is changed. The religion of our day has largely lost its charm; people are no longer drawn to it, or held by it, as they once were; and the ingenuity of teachers and preachers is taxed to the uttermost, to find baits and allurements with which to reach the apparently heedless and unchurched multitude. They are driven to all sorts of desperate expedients, and frequently offer their wares like hucksters at a village fair, with the usual accompaniments of the bugle and the big drum. This is not as it should be. Religion is a necessity of our nature. We cannot do without it, and not seriously impair the substance and quality of our being. And few of those who persistently ignore it have the courage of their convictions, and dispense with it altogether. Although they never attend religious services, there are emergencies in their lives when they find it convenient to make use of religion. When their children are married, or their dead are buried, they avail themselves of the religious aids which in the ordinary course of their lives they systematically ignore, or to which they yield but a languid and fitful interest. Can anything be more pitiable? Religion is a jealous mistress, and demands the ardent affection of her followers. She will have none of their lukewarm love, and scorns their frozen patronage. They cannot subordinate her to their pleasure or convenience and still keep her. She must possess them before they can possess her. Her truths, and principles, her hopes, and felicities, and consolations, are only granted to those who enthrone her in their hearts, and yield to her full homage and obedience.

But what is it that we mean by religion? It seems to me, that in this age, we have hardly answered the question to our entire satisfaction, either in the Sunday-school or the Church. At any rate our minds do not seem to be definitely made up about it. Some of us confound religious education with biblical exegesis, and fancy that when we have furnished our schools with competent teachers, and an ample supply of first class text-books, our work is accomplished; others imagine that a frequent repetition of the commandments is the one thing needful, forgetting that both young and old are familiar with almost every moral precept, and have far more commandments at their fingers' ends than they have any disposition to keep. Religion, properly so called, is an attitude of the soul towards God and God-like things; and the acquisition or rather the culture of it, is as distinct from mere instruction in theology, or science, or philosophy, or art, as prayer is distinct from a recitation, or a church from an academy.

Religion, as the Godward side of our life, is unique, and ought not to be confounded with the many things which are often made to do duty for it. It differs from theology and ethics as the cause differs from its effect, and the substance from its form. It is a life to be quickened and inflamed, rather than a body of divinity to be imparted and enforced. It grows by inspiration and not by instruction. It is an atmosphere in which the spirit lives and moves and has its being, and only when we can say with Augustine "*Unde vivo, inde dico, ubi pascor hoc ministro*," "whence I draw my life I draw my speech, and where my soul feeds in that I minister," can we truly apprehend our function as teachers or preachers of religion. Religion is, first and last, the conscious recognition of a living soul, of its relations with a personal God, with whom it may hold fellowship and communion. Whatever else it may be, it can never fall below that, and be in any true sense a religion. In fact it is this personal relationship, the sense that our lives with all their crowded details of joy and sorrow, defeat and victory, lie within the orbit of a personal love and care, which gives to faith and reverence, worship and service, all their validity and

significance. And so, for all practical purposes, a distinction has always existed between an acutely religious mind and one of natural morality. The mind which by habitual practice refers its life to God is in a special sense the religious mind. And it is this disposition which is in danger of being crowded out of the souls of the young by a too constant and all absorbing interest in giddy pleasures and selfish pursuits. The world and the things of the world may come to have so strong and deep a hold upon the sensitive and impressionable minds of our youth, as to leave neither time nor inclination to recognize the claims of the spirit. None of us would desire to rob youth of its natural brightness and gaiety, or to acquaint it too early with burdens and anxieties which will come soon enough; but we would fain prove that our children can be joyous without being irreverent, full of exuberant energy without being unmindful or forgetful of the God that made them and the world, which to them is so full and fair. There is no sadder sight than that of a precocious worldling, or a heretical young prig, who settles great questions of religious belief before he has learnt to lisp his prayers. It is, therefore, clearly incumbent upon us to do something to throw an atmosphere of reverence and devoutness around our youth, to develop in them a sense of wonder and divine surprise, and a taste for the devotional life. The religious spirit will never come to them by chance or accident, and it requires just as much care and attention on the part of parents and teachers, as the development of their muscles, or the education of their brains. And yet what is the fact in regard to it? Even in the homes of earnest and well-meaning people it receives less attention than it did formerly. There was a time, and not long ago, when parents deemed it a duty to give some heed to the religious training of their children. They taught them truths which they could easily understand; they disciplined them in religious habits of mind and temper, and brought them up in the daily habit of praise and prayer. They desired to see them grow up into Christian manhood and womanhood, and so did not neglect their early training; and the men and women of our churches to-day, who are the most devout workers, are those who can look back upon their early youth and rejoice that their parents did not leave them to grow up without religious instruction and example, refined pagans in the heart of a civilization which owes everything that is good in it to Christianity.

In order to preserve the continuity of religious life in the minds of those who are too apt when they reach a certain age to feel that their religious training is at an end, the various churches of our day have established institutions with purposes and exercises conducive to the religious spirit. The Episcopalians have their classes preparatory to confirmation; the Congregationalists have their societies of Christian Endeavor; and these institutions are definitely and distinctly religious in their aims and methods of work. They do not attempt secular or literary enterprises; but announce themselves as purely religious agencies. They meet regularly for worship, for the renewal and strengthening of the devout spirit, for the cultivation of discipleship to the great Teacher, and for the doing of such acts of charity and brotherhood as may fall within the line of their duty. The Guild of the Good Shepherd, as it exists in the group of our Unitarian churches in England, and here, has a similar purpose. It is purely a religious organization, and starts out with a clear recognition of the fact that the religious life is largely a thing of discipline and culture. It requires sedulous care and attention, and flourishes only under the most diligent and persistent cultivation. We are responsible for the preparation of our hearts, so that we may be enabled to deal with religious opportunities as they arise in our experience. For instance, if your habitual practice be to refer all things to God, that devotion, that practice, will give you a presence of mind in the face of every emergency. A sudden temptation may come, but you will not mistake its nature or your own duty in respect to it, if it be your habit

to view life and its vicissitudes from the mount of God; a sudden sorrow may befall you, cleaving your life in one stroke; but steeped in religious thought and feeling, you will not lose your presence of mind, or the readiness and accuracy of your religious preceptions in respect to it. Your ear by practice is quickened so that you hear God's voice where others miss it, and own his providence in events which the less disciplined mind often fails to apprehend. The primary object then, of our religious guilds is to confirm the work of the Sunday-school and the church and the home. We seek to add another to the already too few and too meagre instrumentalities which tend to build up in strong men and women a devout and earnest religious life. Our work is not so much with opinions, or with ritual, only so far as these affect the temper and disposition. Take this question of the habitual tone and temper,—the cultivation of which is the supreme object of religious institutions. It is a matter which men in their busy life, engaged in great concerns, as they say, do not think much of, but the discipline of temper touches a man's personal character very deeply and very much indeed. We will suppose for example that a young man has had a prosperous career, the world has dealt kindly with him; then comes a check or reverse; he has broken down in a case he had in hand; he has failed to manage people whom he has been lately working with; he has found his master; he is thwarted, criticised—and this, of course, unjustly; he is rebuked by those who have no title to be his judges. This is no uncommon trial. In a more or less modified form it is happening continually to our young people. Most persons in such a case,—justly I think, you would say—would be vexed, soured, angry; they would probably set to work and count up all the things they had done well, they would enumerate all their services, sum up their good deeds, draw invidious comparisons between themselves and those who outstripped them in the race, and finally sink into irreverent scepticism and sulky misanthropy. Not so the man of calm and strong religious temper. He is made of braver stuff. Trial only shows what he really is, and opportunity makes and does not mar his character. What parent is not longing for his children some such disposition as this? And yet how few try to cultivate it. They hope that it will come without effort on their part. Now, is it not worth our while to lay hold of young men and women, just at the time when an untrained mind can ill bear any unusual strain, and seek to fortify them with the religious temper? What a light a man's later experience throws upon the worth of early discipline! When we are only engaged in little things, what a value it sets upon timely preparation, upon the small ventures of faith—the practice of trust and obedience when the heart is fresh!

The Guild of the Good Shepherd seeks to train this disposition, in several ways. First, by reviving the decaying habit of morning and evening prayer. A prayerless life is certainly not conducive to the religious life. It is in vain that we expect people, whether young or old, to take a vital interest in religious worship on Sunday, who can find no leisure and no desire, for openly expressed gratitude and love to God during six days of the week. And there has certainly grown up of late a timidity and shrinking as to the habitual use of prayer. We are repeatedly warned against formalism, as if there were any danger of our falling into it, and as if it were worse than entire forgetfulness of God and of our indebtedness to him. The daily use of prayer, spontaneous or written, need not degenerate into a mechanical ritual. I do not believe that it frequently does so degenerate, nor can it be said that persons who habitually use a liturgy of devotion are more lacking in the manifestation of a reverent spirit than those who profess to worship God in silence. Then, secondly, the Guild enjoins upon its members the duty of habitual and prompt attendance upon the services of the church. The act of worship is too sacred to be treated with laxity and disrespect. It is due to the place and the occasion that worshipers should assemble with becoming prompt-

ness, and while there, should preserve and maintain a devout and reverent attitude. But how often through thoughtlessness or carelessness or indolence is the order of public worship interrupted and rudely disturbed. People who would think it a painful breach of good manners to be late at the dinner of a friend, are habitually late in their attendance at church. The one act would fill them with shame and self-reproach, but the other apparently gives them no concern. Even so obvious a duty as reverent regard for sacred places and sacred services, is apt to lose its force when we do not exercise vigilance and self-discipline. Then, thirdly, the Guild encourages a fearless allegiance to Christ and Christianity. There is a deplorable tendency among the young folk in our parishes to shrink from an unequivocal identification with religion and its services. Nor is this surprising, when we reflect how the atmosphere of secular life is charged with indifference to, or contempt of, the outward confession of religion. Every sordid miserable worldling has his ready quip and jest at things too high and too pure and noble for him to appreciate. Both life and literature are full of a cold cynical and unsympathetic treatment of religious themes. And so it is not surprising that few of our young men, and young women, have the moral courage to openly avow their loyalty to the Christian religion, to maintain and defend its beliefs so far as they are able, and throw themselves with earnestness into its services. The spirit of the age, or the prevailing tone of social life, is not favorable to the growth of moral earnestness. On the contrary it tends to discourage fidelity to conviction, and makes a man in religion very much like a wheelbarrow, waiting to be shoved anywhere. The loss of enthusiasm for religion at the dawn of manhood or womanhood is a serious deprivation, for true growth consists not in the replacement of the virtues of one stage of life by the virtues of a subsequent stage, but by keeping the characteristic of each season of life and adding to it that of the succeeding one; and we grow rightly only when we keep the glad, fresh enthusiasm of our youth, and add to it the strength of manly reason and resolve. But in the present age the young, as they pass from youth to maturity, are apt to lose the fine edge of their enthusiasm for the religious life. Not a few of them seem to imagine that there is something weak and sentimental in a warm attachment to the church and its services. Sometimes they grow ashamed of it, and think it is manlier to have no religious convictions whatever; sometimes their devout fervor is dissolved by the falsely so-called knowledge of the world. But, whoever permits the altar fires of faith to die out in his soul, be he poet, scientist, statesman, merchant, artist, or preacher, loses a vital force of first importance, a perceptive power of the keenest value. Sooner or later he will turn a jaded eye upon a stale world only to find in it nothing either to admire, or to trust, or to love. Duties will become irksome regulations with penalties attached: life will become a cold room on a wintry day, from which the fire has gone out. Now, it is one of the first aims of a religious guild, to prevent such a collapse of the devout instincts. By the habitual study of religion, not merely from its rational or ethical, but its definitely spiritual side, we may hope to preserve in strong and capable persons, whether men or women, a relish and taste for habitual communion with God, and commerce with the things of the spirit.

But, the Guild of the Good Shepherd is not simply a school for devotional training. It has also a practical work to accomplish. Religious fervor is transient if it be not anchored to some helpful work. Prayer and duty are essential to one another. And so, it is our object to train those who are entering upon life, and those who are already advanced in it in works of Christian philanthropy. The meetings of our Guild are occupied with schemes of practical charity, as well as with devotional literature and exercises. The members seek out cases of poverty, or sickness, or trouble, and instead of leaving these to the perfunctory attention of

public officials, they give to them personal care and supervision. In this way, the rich and poor, the happy and the sad, those who are full of buoyant health and bounding spirits, and those who are the patient, suffering "prisoners of hope," are brought face to face and heart to heart. The greatest enemy of all religion is a sordid self-interest. Until that is uprooted from the heart, none of the graces will grow, and it is as reasonable to expect grapes from thorns or figs from thistles as to look in later life for the tender fruits of religion from a youth that has never known what it is to practice self-denial or to feel a warm sympathy with humanity's sufferings or wrongs.

The details of organization in connection with the formation of guilds in our several parishes may well be left to the parishes themselves. No hard and fast method can be laid down as necessary in every case. It may not be without interest to you to know the lines on which we have worked here. We have no great success to boast of, but we are well contented to continue as we began. More than a year ago, I invited the young people in this parish to establish a branch of the Guild of the Good Shepherd. A religious manual for use in private and in public was duly prepared, and widely distributed, and at an evening service set apart for the purpose, members were initiated, partook of the communion together, and about forty solemnly entered the guild. We have met regularly since. Our fortnightly meeting is opened with a responsive service taken from the manual or from the service-book in use in our churches. Then cases of need or sickness are enquired into and provided for, and when this has been done, the members read selected passages of a moral and religious character from their favorite authors, and sometimes comments are made upon the selections. The meeting, which lasts about an hour or an hour and a half, is then closed with prayer. I have frequently been asked what people attend these meetings? Are they all young? No; it is not desirable that the young and the experienced should be kept apart in a movement which is not in the nature of class work, but one in which youth and maturity may greatly help each other. The great majority of the members are young, but while the movement is primarily intended to reach the immature, it does not exclude the presence and sympathy and literary contributions of those whose knowledge of the world and of life specially fits them to be the friends and helpers of youth.

LOYALTY TO CHRIST.

There are men who would fain persuade us that our civilization, with its glorious humanities, its solicitude for the unfortunate and oppressed, its care for the young and the aged, its wide-reaching charities and philanthropies, is the result alone of natural progress. But until these teachers shall have re-written all history, they will only convince those who are ignorant of the truth, or who desire to be convinced. The light of a humane sentiment now indeed irradiates the world. But trace its rays backward, and you will find them to focus in a very wonderful way above a manger in the little town of Bethlehem. Expunge the name of Christ from the history of the Christian centuries, and not only its greatest events, but its whole underlying tenor, is an enigma. I will not say, no man has a right to say, that universal ruin would have overtaken the world had not Christ lived in it and bequeathed to the ages his matchless spirit, because none of us know the resources of the Creator. This, however, can truthfully and without exaggeration be affirmed: that the *actual* salvation of the world, so far as it has been brought about, is largely due to him; that the forces now in existence which promise most for the further elevation of the race, are forces which derive their inspiration from him; that however the Spirit of God may flow through other channels, its one supremely great conduit is the soul and the mind of Jesus Christ.

But why should Jesus claim our personal allegiance so many centuries after he has ceased to be visibly present in the world, as a man among men? Why should it make such a vast difference

with the results of human endeavor, its being undertaken in his name or independently of him? Why should real, vital piety, firm faith in God and the immortal life, be so rare when it is not coupled with loyalty to Christ?

In the first place, we must consider the universally admitted fact, that no movement of importance can be carried out without some one at its head who comprehends the object to be accomplished. This is true everywhere in life. Great minds change the destinies of nations and trace anew the geography of the earth. Philip and Alexander, Pompey and Cæsar, are figures without which it would be impossible to explain the history of the ancient world. Consider the influence of Leo the Great and Gregory, in shaping the destinies of the Roman Catholic hierarchy; Martin Luther, in breaking the chains which that hierarchy in its arrogance had forged for the intellect of Europe; Ignatius, in hurling back the tide of Protestantism which threatened to sweep the Church of Rome from its foundations, and founding new spiritual empires in the farthest confines of the globe; Wesley, in reawakening the heart of the common people to the realities of personal religion; Carey and Judson, in inspiring the Christian world with a vital interest in the heathen; Channing, in placing religion upon a truly ethical and spiritual basis, and calling forth an enthusiasm of humanity which showed itself in increased interest in every form of moral and religious activity. Humanity knows not its powers, until some great soul, whose own being is on fire with an idea, calls them out. But when such an one speaks, every elect soul within reach of his influence hears, and with bounding heart responds. The world is full of heroes, but they must have heroic leaders to bring their noble qualities to the surface. That subtile instinct which pervades the race, thrills from man to man when one of God's anointed utters his prophetic call, and in the strength which his leadership inspires, his followers become invincible.

So if Christ were no more than a great moral and religious hero, so long as the world is agreed that his teachings are the wisest and the best which were ever given to mankind, it would be to our interest to hold fast to his memory, and to gather our forces together in his name. But he is more than a hero, and his influence is more than the influence of noble example.

I have referred to some of the greatest names in history: names of men who were leaders at great epochs, men who were benefactors of their race. None of them, however, ever dreamed of assuming such a position in relation to mankind as Jesus assumes. And if they had done so the act would have been regarded as insufferable arrogance. Imagine the wisest and saintliest of Christ's followers saying: "Come unto *me* all ye that labor and are heavy laden, and *I* will give you rest;" or "*I* am the way, the truth and the life;" or "*I* and my Father are one." Upon any other lips than those of Jesus, they would be accounted the words of a madman. Yet, they come as naturally from him, as the simple petitions which we hear him addressing to his Father. They not only awaken no surprise in our minds, no feeling of incongruity, but they seem to be just the expressions which the dignity of his character renders fitting. In our best moments, when the soul is open to heavenly influences, and our whole being is thrilling with spiritual aspiration, the loftiest utterances of Christ affect us as the very voice of God. They awaken our hope, they arouse our faith, they quell our doubts, they bless us with perfect peace. There is no questioning the right of their author to use such language. If God Himself were to speak audibly to us, we could not receive His message with greater reverence, or greater assurance of its divineness. I know this is a strong assertion, yet I do not believe it is extravagant. I am very sure, that whatever the theoretical opinions you may hold of the nature of Christ, he stands before your soul as the embodiment of the grace and wisdom and truth of the invisible God. And this feeling of reverence for him and trust in him is not to be held apologetically,

as though it were a survival from an age of superstition; it does honor not only to our emotional, but to our intellectual nature. I know that there are those who are unable to comprehend how it can be that a Unitarian, one who holds to the simple humanity of Jesus, can have for him such a lofty regard. But he who has been taught by God's Holy Spirit to hold his own nature in sacred reverence, to look upon humanity as the highest creation of the Almighty, would be, in my opinion, the most inconsistent of thinkers, if he refused to accord to this spiritual King of men, the love, the primacy and homage which his gifts and character justify. The religious world will be a long time in recovering from the intellectual errors into which the doctrine of the depravity of human nature led it. A theory which renders men skeptical of human goodness, could of course find no place in it for according honors to Christ *as a man*. Yet, as the strange theological fiction, that our Lord's mission was propitiatory and sacrificial, undertaken to satisfy vicariously the demands of divine justice and open a way for the Father to receive into the graces of His love those who before rested under the ban of His fierce displeasure, as this fiction is outgrown, and men learn to appreciate the real mission of Christ, they will see that his highest title to our confidence and affection lies in the common nature which he shares with us. The authority of Jesus is the authority of conscious wisdom and power. He speaks to us of spiritual and eternal things in the same undoubting tone with which one familiar with the principles of mathematics would state the rule governing a quadratic equation, or as an astronomer would tell us of the orbit of Mars. It is the voice of God, for it is God's eternal truth which he utters. No other voice, therefore, could be any more worthy of our reverent hearing.

Is it all strange then that the Infinite Father, finding in this holy Son such complete obedience, such transparency of soul, such strength and consecration of will, such wonderful power over the human mind and heart, should have given into his hands the work of human redemption? Is it not rather, exactly in the line of all God's methods of dealing with the world? He acts through agencies, employing various forces for the accomplishment of given ends. When he approaches man, he whispers to the uplifted souls of those who wait and listen for the divine message, and *they* speak to the multitude. Thus it was with the old prophets; thus it is today. To Moses in the mount is imparted the law, and his commission as the people's leader. And ever there is a fountain of inspiration, waiting to refresh the soul and enlighten the mind of him, who, in loneliness and silence and self-forgetfulness, will invite the indwelling of the Spirit of the Highest. Jesus, by all the qualities of his being, had proven his entire worthiness to act as the messenger and revealer of God. His great love, his absolute sense of justice, his perfect comprehension of and fidelity to truth, his profound spiritual perception, showed that the interests of his brethren were safe in his hands. How natural, therefore, that this high matter should be intrusted to him. It implies no abandonment of the world, no withdrawal of the old-time intimacy of the Spirit of God with the soul of man, this Messiahship of Jesus. God *is* in Christ; we see Him and recognize Him there. But just as much is He in every agency of nature, in every intuition of conscience, in every true thought which visits us, in every loving word or deed with which our lives are blessed. God cannot be limited. The absolute consecration of the spirit of Christ brought him into complete harmony with the will of God, so that he could truly say "I and my Father are one;" and the same consecration on our part will bring our souls into the same blessed relationship, "I in them and Thou in me, that they all may be perfected into one."

The service of Christ, then, is the service of God. In the glory of his ministry we may read the dignity of our own. In the beauty of his sonship may we rise to an appreciation of our brother-

hood with him, and our filial relation with the Father. Moreover, through him we have had revealed to us the principles by which our lives should be governed if we would be in the highest degree useful in our day and generation. He is our great Captain, leading his followers wherever the conflict with evil is being waged. In his name we *must conquer.*

CHARLES E. PERKINS.

Athol, Mass.

IMMORTALITY.

A heart to love the power above
That woos the waiting soul with love,
A mind to know what here below
Is granted mortal minds to know,
And hands to work and nothing shirk
That duty calls our proper work;
With God thus joined in work and mind,
Heart, busy head and hand combined,—
A Unitarian Trinity,—
This, this is Immortality.

A. B. CURTIS.

Meadville, Pa.

JAMES RUSSELL LOWELL.

It is reported that Mr. Lowell is about to prepare a revised and uniform edition of his works. The great interest with which he is read by all thoughtful people in this country will make this a welcome announcement to those who do not possess all his works, and who will take this opportunity to secure them. No living American author better deserves or will more richly repay a thoughtful perusal on the part of all lovers of good literature. He is, at once, the best of our living poets, and the best of our critical essayists whether living or dead.

Mr. Lowell deserves the love of all Americans for his patriotism, and for his noble service in behalf of American ideas and institutions. His "Bigelow Papers" were as a clarion note for freedom in the days of the struggle for universal liberty and the maintenance of the Union. He has just shown, in his volume of "Political Essays," how loyal he was through all that fierce struggle, and how truly an American in the larger sense he has ever been. Many of his poems are brave utterances for liberty of body and liberty of soul; and they have been as bugle calls to the youth of the land for many years. It was thought by some that he was too much influenced by aristocratic and cultured tendencies while he was at the English court as the representative of the United States; but there is no evidence that he was anything else at that period than a loyal American and a devoted friend of his country. In his address on "Democracy," given to an English audience, he uttered his firm and unwavering conviction of the worth of American institutions. He very clearly defined the democratic idea in these words: "There would seem to be no readier way of feeding it [the true spirit of liberty and national prosperity] with the elements of growth and vigor than such an organization of society as will enable men to respect themselves, and thus justify them in respecting others." In his recent address on "The Independent in Politics" he has re-affirmed the same conviction, and the same steadfast faith in America and the educated freedom it has developed.

There are those who cannot think a man really believes what he professes to believe unless he presents his faith without qualification or the least exercise of judgment. When Mr. Lowell points out the errors in our system of government, and admits there is good in other systems, he is by some persons regarded as being recreant to his own country, and as having proved false to his early convictions. But what we need in our political, as well as in our intellectual, life, is a healthy criticism, and the looking at things as they are. We are no better Americans for being blind to the faults of our own country, and ever ready to believe nothing good of other people's. If Mr. Lowell has told us some plain truths, he has done it in love; and he has done it because our faults greatly need to be corrected.

Perhaps no other living American author has shown so much as Lowell of that critical faculty with reference to our national life, which was expressed so conspicuously in England by Matthew Arnold. We are very much given to resenting everything in the way of criticism; but we need that sympathetic

judging our life and habits of which Lowell has shown himself so thoroughly capable. He used his genius as a poet to strike a blow at slavery and the selfish narrowness of the government of that day; and he has since used his talent as an aid to rebuke corruption and political depravity. It were well for us if we had more such men to speak plainly to us of the necessary issues of party delinquency and national corruption. So far from such criticism being an evil, there is nothing of which we have so great need at the present time. The man who flatters without qualification is the man who corrupts, while the man who would do good must become a critic of what is evil and unjust in its nature. It is not the least service which Mr. Lowell has rendered us, that he has spoken for a purer national life. If he has maintained a cultured tone in his criticisms we have need of that, for we have given too little heed to the worth and the saving power of the intellectual life, when it is kept broad and earnest and sympathetic in its spirit.

It has not been as a politician, however, that Mr. Lowell has influenced his time, nor has he devoted himself wholly to the questions of the hour. As a prose essayist he deserves attention, for his style is at once scholarly and robust. He has brought to his work an earnestness which commends it to all lovers of the truth. He does not write merely to please; but having given himself the opportunity of saying what ought to be said he does it in a manner at once graceful and refined. His essays are marked by their scholarship, their charm of style and their incisive wit.

In his critical essays Mr. Lowell does not descend to the minute details, such as attract the attention of ordinary critics. He searches out the larger literary tendencies, and shows how an author is affected by his age, and how he moulds it to the shape of his own thought. He is brilliant in his judgments, original in his literary insights, and sparkling with humor in the delivery of his criticisms. He discusses principles and the underlying thought of an author; and he shows us how true or false he has been to his own purpose as a poet.

Such criticism as this—not being devoted to fault-finding—becomes as original and brilliant as the distinctive essay itself, even in the hands of its best masters. This is what we must note in Mr. Lowell's critical papers, that he is never hackneyed and that he is never dull or common-place. He brings the imagination into his discussion of Dante or Dryden, and he gives life and color to his account of these men. He makes them stand out before us as in life; and we look into their minds and hearts with his aid. It is the man behind the poem which he causes us to realize; and also the era in which the man lived, and which wrought through him to make a poem greater than he could have written by himself.

In Mr. Lowell's essays we see him striving after another result of much importance; and that is the ascertaining in how far the poet is true to humanity and to Nature in what he has written. Only the man who is himself a poet or who possesses some of the qualities of a poet can judge correctly of what other men have done in this regard. In the hands of such a man as Mr. Lowell this very effort to find out how and wherein Nature has been truly interpreted leads to a high measure of poetic thought and a rich outflow of imaginative feeling. His appreciation of the poet's work and his sympathy with Nature both serve to bring about in him an attitude almost akin to that of poetic creation; and his essay takes on a beauty and a richness of a very noble kind. It becomes a work of art, and is vitalized with a consistent and an abundant life. It is not a rattling of dry bones, with the hope of causing fear in another; but it is a living creature, whose beauty and joy we cannot pass unheeded.

We find in Mr. Lowell's essays a ripe thoughtfulness and a genuine scholarship. He knows much about books, what is in them and how to use them for the most of mental nourishment. He has also companioned with Nature, read her secrets and described her ways

as one who loves her well. His humor, so keen and incisive, brings him close to us, makes him more thoroughly in sympathy with us in our learning of the great lessons of life, while it serves to flash out for us some new light to guide our wandering thoughts or some fresh insight by which we can more clearly render true judgment. It is humor keenly intellectual we find in his essays and in his poems; but it serves to awaken us, and it gives us knowledge we could not have without its aid.

The two volumes entitled "Among my Books," and the one called "My Study Windows," show a body of critical writing of much worth. Here we can learn of Dryden, Shakespere, Lessing, Rousseau, Dante, Spenser, Wordsworth, Milton, Keats, Carlyle, Lincoln, Thoreau, Chaucer, Emerson and Pope, as taken in the order in which these essays appeared in these volumes. In the last of these volumes we also find those admirable essays entitled "My Garden Acquaintance," "A Good Word for Winter," and "On a Certain Condescension in Foreigners." A half-dozen other essays fill out the three volumes; and the whole affords a mine of wisdom about poetry, the beauties of Nature and the works of some of the great prose masters. These books have a thoroughly literary flavor; their atmosphere is that of culture; and yet they are genuine, manly books. They are neither sentimental nor didactic, but they are calculated to widen the mind, to deepen the life and to inspire the heart.

That is to be spoken of last which is of first importance in the books of Mr. Lowell, his work as a poet. While his reformatory labors have been of much importance, and his prose writings have a great value, he is essentially a poet, and a poet before all things else. The cultured taste and the scholarly habit appear in his poetry as in his prose; but there is abundance of imagination and feeling in it, too. He writes with correctness and rare accomplishment; but his poetry is more remarkable for its sympathy with humanity and for its love of Nature. He is a lyrical poet, a singer of the spirit of human brotherhood and of the joy of converse with the outward world. His poems of humanity, such as "The Fatherland," "The Heritage," "The Present Crisis," and "The Vision of Sir Launfal," tell of the broad and generous spirit which has guided him as a poet. No American poet of the period when it was a question whether freedom was to live or to die in our country sang with a higher courage or a deeper faith. His words did not lose their meaning or their worth with the passing of the occasion which called them forth. The words of "The Present Crisis"—

> New occasions teach new duties,

had all the force and meaning of a prophecy; and that force and meaning they yet retain. The same love of humanity is in these words:

> My Christ no more I seek,
> His throne is with the outcast and the weak.

The breadth of his faith in humanity is in such words as these:

> God sends his teachers unto every age,
> To every clime, and every race of men,
> With revelations fitted to their growth
> And shape of mind, nor gives the realm of Truth
> Into the selfish rule of one sole race.

In many other poems Mr. Lowell has sung to us of the joys of Nature, and of the rich and fruitful life which may come to us through communion with her. These poems, whether of man or Nature, are always musical and harmonious; they satisfy the demand we make of the poet for words that are tuneful and beautiful. The form of his verse is not only musical, but its inner substance is beautiful and satisfying, through its essential joyousness and its imaginative richness. His creative genius has not the superb power and the sublime majesty of the great masters of song; but he will often please and help when we are not equal to their loftier and larger work. There is something in him like Shelley and Keats, fine, exquisite and delicate,—the aroma and charm of culture,—and yet without much which in them seems crude and unworthy. His shorter poems have a

manlier, a robuster tone than those of even so fine a singer as Tennyson; and yet they have the same exquisite delight in what is beautiful and harmonious.

As a poet, however, Lowell is undoubtedly at his best in "The Fable for Critics" and in "The Bigelow Papers." In these two works he has combined humor and satire in an admirable manner. These are his best known works, and those by which he is judged and ranked among the English critics. That which was humorous amidst the ferment of the transcendental period and in the New England character, he has portrayed in a more genuine spirit than it has been done by any other. His satire is always at heart kindly and sympathetic. If he laughs at the follies of others it is never in the bitter manner of Pope, but as if the faults he satirizes were his own as well as those of his neighbors.

The poetry of Mr. Lowell has not the philosophic depth of that of Emerson; but it has an intellectual quality not to be found in that of Longfellow or Whittier, though they have reached the popular ear as he has never done. He is the poet of the cultured mind rather than of the popular heart, simply because the tone and method of his poetry are tasteful and thoughtful. His imagination turns away from what is commonplace, to what is exquisite in form and harmonious in spirit. He loves the chaste and the severely pure in literature. Such a poet will not draw the multitude after him, but he will make a deep impression on all those who are drawn within reach of his genius.

In Mr. Lowell we have a true man of letters, because his sympathies are broad. He loves books, and he loves the deeds of men. He is in sympathy with the progressive spirit of the time, and he is enamored of the intellectual life. He is no iconoclast, and yet he holds himself above whatever is base in conduct and thought. While the very attitude of his mind is that of cultured earnestness, he keeps true faith with the common humanity.

Geo. Willis Cooke.

AMERICAN UNITARIANISM.

A Glimpse by an English Visitor.

The following is a part of the last letter of a series which Rev. H. W. Hawkes, of Liverpool, England, has been writing for the London *Inquirer*, describing the experiences he has passed through and the impressions he has received during a tour around the world. His two letters from Japan we printed in our October number. Mr. Hawkes says:

A fellow-traveller near Niagara abused Boston to me on account of its rambling and crooked streets, which to his practical mind are an abomination. I confess my more sentimental nature loves them better than the giant chess-board pattern of New York and Chicago, finding them homelike and natural. But beyond this fact, the institutions, the buildings, the people, the manners, the ruling ideas of Boston fill one with a hearty sympathy and admiration. Add to such things the existence here of thirty Unitarian churches, the noble Association Rooms and Channing Hall; the traditions of bygone saints and worthies of our faith, and the existence of a living band of fine preachers and earnest workers, and material enough is gathered to kindle a very warm enthusiasm.

Time would fail me to tell of all I have seen that has interested me. Last Sunday's doings must serve as a sample. In the morning I found my way to Brooke Herford's fine church in Arlington street, a commanding structure with lofty spire and peal of bells which chime well-known hymn tunes. Inside it is spacious and in capital taste, with the usual roomy rostrum with couch that will seat four or five ministers. Need I say what a living, reverent, kindling service we had, or what a sensible, hearty and helpful sermon! It made me mourn England's loss of a preacher and worker such as we have great need of. At the close Mr. Herford took me for a walk round the neighborhood. We reached and entered the Second Church, of which Mr. Horton is minister, and found him still there. He showed me over church

and church parlors. Thence we visited Phillips Brooks' vast and magnificent Trinity Church.

After lunch I visited two of the Benevolent Fraternity's chapels, answering to our Domestic Missions. The first of these, however, has so grown, carrying its original adherents up with it, that it is now a thriving congregation of highly respectable people, without a vestige of the poverty which we at home look for in such places. Mr. Winkley, who for forty-two years has labored there, read me a good lesson, by saying that from the beginning, when they had poor people round them, they never treated them or spoke of them *as poor*, but in all ways ignored any distinctions of class or circumstances. It increased their self-respect, and as they bettered their condition they clung to the church, to which they gave support. Some who were lowest down, and had to be helped, are now wealthy people, living in the best streets, still holding by their first religious home.

At Parmenter street Mr. Hurd touches a lower stratum of society; but after full cross-questioning I failed to gather from him any evidence of there existing anything like our London and Liverpool slums and slum population. Everybody, in fact, says there is no such element here; and I have seen nothing to make me doubt it. Jews and Italians are the two classes Mr. Hurd has most to do with.

Thence I went to Trinity Church again, but was disappointed, as Phillips Brooks did not preach. Later on I journeyed to Cambridge, where I attended Vespers at Harvard College Church. These services are conducted by two Unitarian, two Episcopal, and two Congregational clergymen in turns, and this being the first service after vacation, five of these took part. The Rev. Theo. Williams, of New York, and Dr. E. E. Hale, represent Unitarianism, the latter giving an original and deeply religious sermon, followed by addresses from Professor F. Peabody and Phillips Brooks. It was grand to see the large body of undergraduates, and to estimate the influence of these services on their moral and religious characters. How impossible such a service would be at any of our English universities! Here it is only possible, because Harvard is under Unitarian control, ensuring an atmosphere of liberality and unity.

Another fine institution under the same control is the Young Men's Christian Association, where I am now writing. In spirit, in equipment, in popularity, and in usefulness it will hold its own with any similar institution in any country, while it has none of the narrow dogmatic limitations which disfigure almost all others.

There is something very bracing for a Unitarian from England in the free and equal position our brethren here occupy. In Boston especially, the fact that the best workers and highest influences are Unitarian makes one expand one's lungs with a sense of freedom and exhilaration.

My trip round the world draws near to a close. The last great pleasure of my tour was that of meeting a large number of our brother *and sister* ministers of the Liberal faith. The Biennial Conference having been postponed this year on account of the presidential election, the Ministers' Institute meeting was hastened and fixed for October, to partly compensate for the loss of the larger gathering. It took place at Worcester, a thriving and pleasant town, an hour's journey from Boston. Two large and handsome churches received the Institute alternately, and everything that warm hospitality could do to enhance the pleasure of the meetings was done by the congregations and their genial ministers.

It was a great delight to meet so many men whose names were familiar to me as strong thinkers and workers. I was introduced to so many that I soon lost count; but I can never forget the genial and hearty brotherliness with which I was everywhere greeted.

Each day began with a devotional service, as with us, but with an added feature, which jarred a little on some of our feelings. At its termination the meeting was thrown open for the discussion of the short address which had

been given, the result being to dissipate the devotional and to foster the critical mood, which seemed a pity. The papers read were pleasantly varied, dealing with matters of learning, of working, of preaching, and of speculation, with real power and eloquence. It is almost invidious to single out any for special praise; but Brooke Herford was to the fore with a practical and racy paper on "The Aim and Method of Preaching," which was good for old and young ministers to hear. A particularly bright and impressive paper on "The Sympathetic Use of the New Testament," by Mr. Fenn, of Pittsfield, struck a very high note, and was warmly spoken of by all. Dr. Rainsford, the well-known Episcopal clergyman of St. George's, in New York, who is doing an immense work there, gave an address on "The Opportunity of a City Church," and there was a charm in his personality, a spiritual magnetism in his zeal, which carried all before it; and we felt it had been a great occasion, to be long remembered. More than any Episcopalian I ever met, he sank all differences of creed, and stood on a basis of complete brotherhood.

Dr. E. E. Hale spoke more than once during the meetings in a way worthy of the founder of Harry Wadsworth Clubs and Lend-a-Hand Societies. He also is a man of marked personality, and I feel honored by several conversations with him.

My general experience of Unitarianism in America deepens and confirms the conviction I have long held, that we at home are not half proud enough of our faith — that we too much hide our light under a bushel, and that it only wants the courage of our opinions to enable us to go out and do untold good in the religious world. Surely the time has come for us to take our true place in the world as the exponents of a real Christianity.

"A loving worm within its clod
Were diviner than a loveless God."

Whittier says: "People feel right but think wrong; from their wrong thinking come wrong acting and finally wrong feeling."

DR. MARTINEAU'S "STUDY OF RELIGION."*

III. What Conscience Can Tell Us of God; or, God as Holy. Part I.

In seeking the basis of religious belief in the constitution of human nature, we have thus far interrogated only the intellectual faculties, and these have given us one universal Cause, the infinite and eternal seat of all power, and an omniscient Mind ordering all things for ends selected with perfect wisdom. Were we simply intellectual free agents, devoted wholly to the study of external nature, here our religious apprehensions would stop. But man is something more than an intellectual, he is also a moral, being, and the moral side of his constitution must now be consulted. If there be a world beyond the Ego, material for perception, intellectual for thought, moral and spiritual for conscience, evidently it can be apprehended only through its relation to these powers. If it is there to speak at all, it is to them it must speak, and their report will be our only source of information. That report is called *an intuition.* We have seen what it gives us in the case of volitional experience, namely: an *objective causality*; by a parallel presentation in the case of moral experience we shall find that it gives us an *objective authority;* both alike being objects of immediate knowledge, on the same footing of certainty as the apprehension of the external world; there being no logical advantage which the belief in finite objects around us can boast over the belief in the Infinite and Righteous Cause of all.

The fundamental form which the Moral Intuition takes was fully treated in "Types of Ethical Theory" and is therefore only briefly treated in the present work. Its essential characteristics are the following: Whenever two incompatible springs of action simultaneously urge us, there is an attendant consciousness of superior excellence in one of them; an excellence not in point of pleasure or advantage which it were wise to take; not in respect to seemli-

*"*A Study of Religion*, Its Sources and Contents." By James Martineau, D. D., LL. D., 2 vols. pp. 800. New York: Macmillin & Co.

ness and beauty which it were tasteless to decline; but in the scale of *right*, which, in carrying our assent, commands our obedience. All these kinds of superiority it is open to us to disregard, but at the cost, in the first two cases merely of personal inferiority; in the third, of a mysterious and haunting disloyalty. Accusing ourselves of this, we are aware that our offence is not a private mistake to be settled with in our home account, but one that looks beyond ourselves and infringes rights that are not our own; and we are visited by more than shame at failure, or regret at folly; we are cast down in severe compunction under a very different sense of *guilt*. The superior terms in the scale of values which appeal to the conscience do not court us by their charms and graces, but claim us by their *authority;* tell us that we *ought* to follow them; that they are *binding* on us; that in neglecting them we *sin;* that they are offered to our option *by a Higher than we.* To conform our voluntary life to the preferential scale of obligation, as it emerges into consciousness, is our *duty*, for the observance of which we are *responsible.* This is the circle of ideas in which the conscience lives and moves, and which supplies the moral nature with a sphere of cognition special to itself. These ideas are intelligible to all men; they flow into every language and give it half its force and fire; they are the preamble of all law, and the pervading essence of the higher religions. These ideas are uniform in all men,—the seeming discrepancies of ethical judgment clearing themselves away as we push back the comparison from external actions to the internal springs, and see that the same problem is really present to the differing minds. In proportion as the springs of action have strength within us according to their worth, are we at peace with ourselves and conscious of a secret harmony. And by the same rule it is that we estimate each other, pouring indignation on the man whom no call of compassion can snatch from his selfish ease; watching with enthusiasm the hero from whose lips no terror can extract a betrayal or a lie; looking up with reverence to the saintly mind in which all discords cease and the higher affections reign without dispute.

Now, what means this scale of relative excellence which gives an order of rank to our various impulses, and frames them into a hierarchy, with the moral at the summit? Since these impulses exist, have they not all a right to be? And are they not all on equal footing? What entitles any one of them to put on airs towards its companions and to claim superiority?

One step in the determination of this question can be taken without challenge. The moral order is not arbitrary, in the sense of being a personal accident, or individual prejudice; it exists irremovably in each, and with concensus in all. This is the peculiarity of all properly moral verdicts, that they are not the expression of individual opinions, which we work out for ourselves by sifting of evidence; but the *enunciation of what is given us ready-made*, and has only to *pass through us into speech.* We may indeed debate within ourselves the claims presented in this or that line of outward action, because the choice of action has to be determined not by the principle that issues it, but by the effects that follow it. These are amenable to the calculus of the understanding, without resort to which the action cannot be rational; but, so long as the prior problem is before us, of securing the right spring of conduct, we have nothing to seek by logical process, but only to give forth what we find. In other words the intuition of conscience is: that the moral law is *imposed by an authority foreign to our personality*, and is open not to be canvassed but only to be *obeyed* or *disobeyed.*

What is that foreign authority which thus demands our allegiance? "It is an embodiment of public opinion, an ideal aggregate of sentiment made up of all the praise and blame which men bestow on what helps or hurts their interests." So answer one class of writers, including such names as Hobbes and James Mill. The arguments by which this school of men attempt to prove that the Moral Law is

nothing but the grotesque shadow of public opinion looming fearfully upon our thought, is fully examined by Dr. Martineau, and the conclusion reached that "The springs of action are not differenced by men's interested preferences among them; but have an order of claim which is sealed in the constitution of things, and belongs to them wherever they appear on the theatre of a voluntary nature; these inherent differences are reported to us and urged upon us by *some objective power*, with which their validity is *identified*, and the self-interest of society is *not* that power."

Whither, then, shall we turn to find this objective power? Dr. Martineau answers in a dozen carefully reasoned pages which we summarize (of course inadequately) as follows: The cognitions we gain through the ordinary exercise of the senses, are perfectly analogous in their mode of origin, to those which come to us through the moral faculty. In the act of perception we are immediately introduced to an *other than ourselves that gives what we feel:* in the act of conscience we are introduced to a *Higher than ourselves that gives us what we feel.* The externality in the one case, the authority in the other, the causality in both, are known upon exactly the same terms, and carry the same guarantee of their validity. The dualism of perception, which sets ourselves in the face of an objective world, and the dualism of conscience which sets us in the face of an objective Higher Mind are perfectly analogous in their grounds. It is the specific sense of *Duty* that constitutes a dual relation. This cannot belong to a soul in vacuo, but must be forever a disconsolate and wandering illusion till it *rests with Him to whom the allegiance belongs.* In other words the Moral Law reaches its integral meaning when seen as *impersonated in a Perfect Mind*, which communicates it to us, and lends it power over our affections sufficient to draw us into Divine communion.

The form which theism assumes when developed from this source differs widely from that which is given by the principle of Causality. There the Divine scene was outward in the cosmos; here, it is inward in the human soul. There the Divine agency was seen in natural law: here, it is seen in the moral law. There, consequently, its order was that of invariable necessity: here, it is that of variable possibility and freedom. There, it presented its intellectual affluence of purpose and resource: here, it reveals its supreme idea and character. And what are the attributes of the Divine agency as revealed by conscience?

I. God, relatively to us, is now identical with our *Highest*, the eternal life of Moral Perfection. Hence, we cannot but ascribe to him *Benevolence towards sentient beings; Justice toward moral beings*, i. e., a treatment of them according to character; and *Amity towards like minds*, however vast the moral distance between them.

II. But the revelations of our moral nature do not close here. Through it we discover that God stands in *one relation* to *all* human beings, giving the same warnings, ordaining the same strife, inviting the same affections, breathing the same inspirations. Hence, the knowledge of Him and the life in Him, emerge from the level of a solitary faith, and become a principle of union; and our united human life is recognized as constituting *a Kingdom of God;* life has no binding laws that are not His; no offenses that are not sins; no just penalties that are not expressions of His Will; no noble passages of history that are not the march of His advancing Providence.

We have now sought an origin for our primary religious ideas on two sides of our nature, the Intellectual and the Moral, and found an Infinite Will, first in the principle of Causality, then in the intuitions of Conscience. From the first, we obtained as attributes of the Divine Nature, Intelligence, Power, Self-Existence; from the second, Benevolence, Justice, Holiness, and sovereign Government of men. Each brings us to the presence of an Eternal Being.

But are these Beings *one* and *the same?* What we find true of the Creator may we affirm of the Righteous Judge? and what we say of the Highest, may we

apply to the Architect of Worlds? Have we any sufficient reasons for identifying the Causal God with the Holy God? Yes; these at least: 1. We ourselves unite, in our own persons, a subjection to both the outward physical order and to the inward moral law, in a way which baffles all attempt to discriminate them as two factors combined as the result of partnership. We are, on one hand, *natural objects*, on the other, *moral beings;* indeed our very probation, as moral, consists in managing ourselves as animal. 2. Our instinctive springs of action are themselves awakened by the external world and have reference to aspects and changes there. Conscience, with all its insight, can think nothing and do nothing in empty space; it waits for the data of life and humanity; and all its problems are set by the conditions of the world. 3. That external nature is not foreign to the system of moral laws, is further evident from the fact that, to a considerable extent, it administers their retribution and enforces their discipline; witness the ruined health of the intemperate, the repulsive physiognomy of the selfish. Thus the end toward which moral and physical laws, alike, look and work, are ethical, and the Divine Causality places itself at the disposal of the Divine Perfection: *eternal Thought moves in the lines of eternal Holiness.*

ELIZA R. SUNDERLAND.

UNITARIANISM IN INDIA AGAIN.

In the March *Unitarian* we printed a letter written us from India by Mr. Hajom Kissor Singh, an educated Khasi young man living in Jowai, Assam, who was brought up in Calvinistic beliefs, under the influence of orthodox Christian missionaries, but who on arriving at manhood was converted to Unitarianism through reading a copy of Channing's works which had fallen in his way. In July we gave our readers a few further words regarding Mr. Singh. We are glad to be able in our present number to print portions of several letters from him, as well as extracts from an interesting article in the *Evening Mail* of Calcutta, which he has sent us, giving information about his people, the Khasis.

LETTERS FROM MR. SINGH.

May 9, 1888.

With feelings of deep gratitude I beg to acknowledge receipt of your kind letter of March 3rd, and the two books and pamphlets.

You may fancy the joy, happiness and comfort of a Unitarian in a distant land receiving warm and sympathetic letters from friends of his household of faith. My heart was stirred when I read your kind words, and I wish to do all I can to spread the religion which is so dear and valuable to me.

I beg to say that I am not a Hindoo, as you seem to think me to be, but an indigenous Khasi. We Khasis are aborigines of this part of India.

It was with great difficulty that I got rid of my Calvinistic belief. I have another Khasi friend who has embraced Unitarianism, and who is as avowed a Unitarian as I am. His name is Thom Singh. We live together here. Both of us are poor young men. I am about 23 years old and he about 20.

We have a prayer meeting almost every Sunday. Our Orthodox brethren come to see us now and then, but when we tell them that we are presently going to hold a prayer meeting, they leave us with all haste possible, apparently to avoid being present at our services.

Shortly after the receipt of your kind letter one of the members of my family, who was most dear to me, was called away to a higher life, and it being the first time, I feel it a great trial for me to bear.

I wish the packet of books which you are going to send me from the rooms of the A. U. A. would contain at least one good Unitarian commentary on the Bible, which will be of great service to me.

I am very much obliged to you for your kind assurance that I shall find warm sympathizers among the American Unitarians, and especially for your wish "that some liberal Unitarians may be moved to contribute money to enable" me "to print some Khasi tracts."

We have no (written) characters of our own, but we use Roman characters which were introduced by the missionaries of the Welsh Calvinistic Methodists, and they have very satisfactorily served our purpose. We use hymns of our own, some translated from English hymns and some composed by ourselves. They are in manuscript, which we find a great disadvantage in our meetings. We wish (if we can) to print (1) a tract on Unitarianism; (2) a small hymn-book; and (3) a pamphlet containing services for worship, our statement of beliefs, etc. I give below a specimen of one of our hymns in Khasi.

I have deep sympathy with my Khasi brethren, and I wish I could help them to the pure religion of Jesus and the Unitar-

ians. The missionaries of the Welsh Calvinistic Methodists have done a great deal of good in civilizing my countrymen and I feel very thankful to them for this, but I regret that they have brought a religion which in some of its features is so "God-dishonoring." I feel I want more tracts of a doctrinal nature for circulation here.

SPECIMEN OF A KHASI UNITARIAN HYMN.

Ha Pyrthei ithynnad. S. M.

Ha pyrthei ih-tynnad
U Trai la buh ia ngi;
Ba ngin im suk, ia hok ban bat,
Lyngba baroh ki sngi.

Para bynriew ia suk,
Ia ieit, iarap, junom;
La teh ia riew spah bad riew duk,
Ia U ieit, tieng, burom.

Kine hukum jong U
Hangne b'U phah ia ngi;
Da jing sumar ia ki ngin ioh
Jinghun hala ka sngi.

August 4, 1888.

Many thanks for your kind letter of the 1st of May intimating that you have 16 dollars for me, sent by kind friends, to whom I am much obliged. I have also read the editorial concerning me in the July number of the *Unitarian*, and I understand you intend to use the money in supplying me with books, so I shall feel obliged by your sending me the following:

Livermore's Commentary on the New Testament, or any other good Unitarian commentary.

M. J. Savage's Minister's Hand-Book for christening, etc.

Dr. Clarke's Manual of Unitarian Belief, with Questions by Mrs. Wells.

The Bible for Young People, by Dr. H. Oort and others (Eng. edition preferable if available).

Outlines of Christian History, by J. H. Allen.

A Life of Jesus for Young People, by Rev. H. N. Brown, and any other books you think likely to prove useful to me.

I send you by this day's post a paper received from a friend, containing a very interesting article on the Khasi Hills.

I learnt of the death of Dr. Clarke with grief. I think he was the ablest practical preacher in Unitarian America.

A curious story: I sent to one of my friends in the interior a copy of the cheap edition of Channing's Works, and in a letter to me he wrote thus: "I am ready to join in thanking Rev. W. E. Channing, D. D. Servant of God, you have done well. Your words are good and bold. I praise him, for there is none like him among the living or the dead." I give here a literal translation of his words. It appears as if Dr. Channing were still living!

I shall be very thankful if you will kindly send me some of the "Our Best Words" advertised in the *Unitarian*.

There are Brahmos at Shillong, and they wish me to join them and to co-operate with them.

Sept. 3, 1888.

I beg to express my heart-felt gratitude to the American Unitarian Association for the five handsome volumes sent to me. I had long ago heard of Dr. Martineau's "Endeavors after the Christian life," Dr. Clarke's "Orthodoxy, its Truths and Errors," and Parker's "Views of Religion," and had wished to possess them; but now I have them, and I thank God.

We have formed ourselves into a Unitarian Union, and two other friends have joined our union, so that there are now five Khasi (male) Unitarians in our hills. We have adopted the following statement of beliefs: "We believe, (1) in the Unity of God; (2) in the Fatherhood and Motherhood of God; (3) in the Brotherhood of Man; (4) in Love, Union, Worship and Faith; and (5) in Immortality.

Now we must plainly tell our friends the difference between Unitarianism and Trinitarianism. We must translate and compose hymns for ourselves, and must find out tunes to suit them.

Thank God, two of us (Khasi Unitarians) know something of music, though very imperfectly. We have adapted from English tune books such tunes as suit best our own hymns. Our translations of hymns are chiefly from Dr. Martineau's "Hymns of Praise and Prayer."

We are going on with our work with the scanty time at night at our disposal after the fatigues of the day. A Khasi Tract is now in course of preparation. The following subjects will be treated briefly in it: (1) Religion in man; (2) Khasi Religion, its Truths and Errors; (3) Trinitarianism; (4) What must I do to be saved?

I have a strong hope that when this pamphlet and the other two that we wish for shall be printed and circulated they will be able to do their work of enlightening and carrying the truths of our dear faith home to the hearts of our fellow mountaineers.

I wish to establish a P. O. Mission here and be myself a worker if I can get a sufficient number of tracts, *Unitarians*, *Registers*, etc.

Please send me 50 more copies of your tract "What do Unitarians Believe?" and 20 copies of "Orthodoxy an Enemy to Christianity." We should be glad if we could have at least two or three copies of the *Unitarian* each month.

Impatiently waiting your reply, I remain
Yours most obediently,
HAJOM KISSOR SINGH.

Besides the books which have already been sent to Mr. Singh, a few others

will be sent soon. His letters speak his grateful appreciation of those which he has received. His desire for two or three short tracts printed in his native tongue, as a means of making known to his countrymen the Unitarian gospel which he has found so satisfactory and helpful to himself, is most natural and commendable, and one with which American Unitarians cannot fail to feel sympathy. But it is not yet quite clear what ought to be done or can be done to best advantage in regard to this. Indeed, the matter is too large and important to be decided without deliberation and further investigation, or indeed by any one individual. It seems best, therefore, to refer it to the Foreign Mission Committee of the American Unitarian Association, to whom it properly belongs, and who will be sure to give it due attention and wise judgment.

The case of Mr. Singh is certainly a most interesting one. That a copy of the works of Channing should have found its way to the hills of North-Eastern India, to set in operation there, under circumstances seemingly so unfavorable, such a work of spiritual quickening and regeneration, may well give us new incentive to sow the seed of our truth beside all waters. We have here one more evidence that our gospel is not for any one land or race or rank only, but for the world.

We trust that the zeal, intelligence and spirit of consecration which appear in Mr. Singh and his friends will not fail of full recognition in this country, and that some means will be found of aiding these self-denying missionaries of our faith in their efforts to shed abroad the precious light that has come to them.

THE KHASIS.

The Khasi and Jaintia Hills form one of the eleven districts of Assam, India. The area of the district is 6,157 square miles; the population is 170,000. The Khasi Hills are distinguished by containing both the far-famed Cherrapoonjee, the late capital of the province, and Shillong, the present capital. Neither Cherrapoonjee nor Shillong is the most beautiful, nor even nearly the most beautiful, site in these hills; yet each has a beauty of its own. Shillong is away from high mountains and deep gorges, and lies among little billowy hills which can be seen for a great distance around, and present a charming variety of green fields and thick woods. Shillong itself is clothed with fragrant pines, and all the woods are full of wild flowers, among which wild roses are in profusion in some places. The station is small, of course, and too far out of the way to attract many visitors; but with a Chief Commissioner and a General, it is not altogether unpretentious. Moreover, it is kept in capital order, and the gardens are a sight to see.

The Welsh missionaries have made the Khasis and Jaintias what they are, and their houses give prominence to several villages which would otherwise be altogether insignificant. There is no more genuine missionary work in the world than is being done by the Welsh Calvinistic Methodist Mission in these Khasi and Jaintia Hills. For forty-seven years they have been adding school to school and chapel to chapel, till now they have 4,400 Native Christians, and more than a hundred schools worked from seven stations. The literary achievements of the missionaries have been remarkable, and are an index of the conscientiousness with which they carry on all their work. In the first place, they have given the people an alphabet, and reduced their language to writing. Then they have prepared and published twenty-seven books, large and small, including a grammar, a dictionary, and translations of the New Testament and the Pentateuch. They have been toiling away at the rest of the Bible up to the present time, and expect to have the completed volume in print the year after next. The Khasis have, of course, no books, except what the missionaries have given them, and they read these over and over with the satisfaction of a new found pleasure. The labors of the missionaries are incessant. Schools and churches cannot be kept going without constant personal supervision; so the Welshmen incessantly make trips of fifteen or twenty miles a

day, nearly always on foot, up and down hill, to the villages round their stations.

To me, for one, the results of their work appear astonishing. Unless the Zulus be a parallel case, I cannot think of any people which, within a single generation of being taught letters, has displayed so much latent intelligence. It is certain that nowhere in India proper have the unlettered castes evinced so much aptitude for learning. I have personally satisfied myself that there are scores of Khasi clerks and teachers in Shillong who write English as well as ordinary Babus in Calcutta, and there seems no reason to doubt that this race will produce its Ghoses and Banerjis as quickly as Bengal has done so. Several Khasis have passed the entrance examination of the Calcutta University. I should explain that there are about four hundred Bengali families in Shillong, and that the boys go to school with the Khasis. That the Khasis never went to school till the missionaries came and opened schools among them is explained by the fact that they cannot stand the climate of the plains; but they have a tradition that a Bengali and a Khasi were once crossing a river, when they quarreled. Each had in his hand a copy of the "Book of Knowledge," but when they came to blows the Khasi dropped his into the water, while the more wily Bengali took his in his teeth. So when they reached the bank the Bengali had the means of learning, but the Khasi had not.

How the Khasis have preserved their intellectual powers without the art of reading is the most interesting question that strikes me here, and I suppose the fact must be accounted for by their habit of looking down on the Bengalis, whom they conquered with ease whenever they encountered them in battle; it requires brains of some kind to despise a man who is intellectually your superior. Then the Khasis have an organized social and political system, and the necessity of remembering their laws, which were never reduced to writing, and the habit of arguing about right and wrong, must have kept their intellectual faculties in use. Another point with a bearing on this subject is that the race has suffered no deterioration by the degradation of women, and I have seen no Asiatics, except the Japanese, whose women have as intelligent faces or as frank manners as the Khasi women have. They do not marry till they are sixteen or eighteen years old, and in all matters of property they have the predominance. Inheritance goes in the female line, so that in every family the wife, and not the husband, is the owner of the house.

Being accustomed to think and act for themselves, and bound by no caste rules, the Khasis exercise a good deal of intelligence in turning Christians. The whole of the Khasi religion consists in the propitiation of demons by sacrifices, and in the frustrating of their malignant influences by charms. I am assured that their comparison of the claims of Christianity is done with an intelligence worthy of this intelligent people, and that, with no temporal considerations to complicate their thoughts, the would-be converts think long before coming to a decision.

To compare Khasis with Hindus, the absence of everything which is the result of caste is immediately noticeable, while there is a superiority of intelligence and development of character not to be found among the outcastes of India.—The Calcutta *Evening Mail.*

"A LESSON FROM JONAH" WHICH MADE TROUBLE.

Rev. H. M. Simmons, minister of the Unitarian Church in Minneapolis, Minn., is very popular among the young people of the city and of the State University located close by. Moreover, the Students Christian Association of the University seems to be somewhat unusually broad in its spirit and management. As a result Mr. Simmons was invited recently to preach one of the sermons in a Sunday afternoon course before the Association. A large congregation came out to hear him. He took for his subject "A Lesson from Jonah." The city papers reported the sermon. An epitome of the report printed in one of the papers is as follows:

The book of Jonah, said Mr. Simmons, is one of the best, but most abused of books. It figures in popular thought chiefly as the story of a fish. But that story is really very subordinate, and the book is a fine inculcation of forgiveness and charity. Not that Jonah is himself forgiving, but the author is, and teaches that God is and that he wants men to be. Jonah is himself most unforgiving and narrow, and wants the great city of Nineveh destroyed, and is "very angry" because it is not and rebukes Jehovah for saving it. He represents the narrower, intolerant spirit in Judaism. But the author rebukes this spirit, and paints the very heathen as far better than this Hebrew prophet. The heathen sailors, praying "every man to his God," are yet far more humane than Jonah, and as anxious to save him as he is to have all the Ninevites destroyed. The heathen Ninevites quickly humble themselves in penitence, while the Hebrew prophet saucily contradicts Jehovah. And the loving Jehovah saves them; while Jonah insists that he has a right to be angry because his little gourd is destroyed and half a million men are not. The book is, in short, a rebuke of the intolerant prophet, and is a fine expression of that broad religion which sees the heathen also as God's people and all the human race as one. In view of its fine lesson of charity we may well excuse that story of the fish and its historic errors. Indeed it is quite likely that the author did not intend it to be true and historic, any more than Jesus intended the similar parables of the prodigal son and good Samaritan to be. Mr. Simmons devoted most of his paper to the elaboration of the above points and the probable origin of the story of the fish.

Concluding, he said that this fine spirit of the book of Jonah is the same which Jesus showed also. Jesus gave his blessing not to the followers of the Jewish faith, or of any special faith, but to peacemakers, the pure in heart, the meek and the merciful, wherever they might belong. And, like the Jehovah of Jonah's story, Jesus carried forgiveness very far. He forgave adulteress and thief, taught to forgive seventy times seven, to love even enemies, to turn the cheek when smitten, and give more when stolen from; and in the same spirit closed His life by asking forgiveness for His murderers. His church has often forgotten this, and taken for its model the intolerant Jonah instead. The average Christian has not forgiven 490 times; and Tolstoi says that when a Jewish rabbi asked him if we did turn the cheek when smitten he had nothing to reply, for just then Christians were smiting the Jews on both cheeks. Indeed, smiting has been made quite a virtue in Christian history, and Jesus' "Blessed are the peacemakers" has been drowned in the roar of Christian cannon. And instead of loving its enemies, the church for centuries made a business of butchering and, sometimes, burning them, and often responded to its Master's "Blessed are the merciful" by the shrieks of women tortured at the rack, and taught for a thousand years that they, and most of mankind, would be tortured far worse and forever in the next world.

And the principle of love and forgiveness can be trusted more in secular life than it ever has been. Jesus was not so visionary in this matter as the church has supposed; but that sermon on the mount, however foolish it seems to-day, is prophecy of the society to come, and its principles will yet be the law of the world. Already we hear in many a social movement that selfishness will be fatal to states. A society that allows one man to own a railroad while thousands starve in rags, is doomed to go, and ought to. Forgiveness, too, is yet to be more common, and the worst classes to be treated more as Jesus treated them. Men are to be moved, and society to be reformed, through the heart; and nothing touches and warms the heart but forgiveness and love. Jesus was right in making so much of them, and the world will come to it yet.

The packed house of orthodox people, — students, President, several professors, and outsiders,—took the sermon with apparent cordiality, and everything seemed likely to pass off quietly.

But a tempest was gathering in another quarter. The next day in the ministers' meeting of the city it burst. The question of "denominationalism in the State University" was taken up there for discussion, whereupon a vigorous debate followed, in the course of which some very strong things were said by various ministers against the unjustifiable action of the Students' Christian Association and University in permitting such a dangerous heretic as Mr. Simmons to speak in the Students' Christian Association's course.

One of the prominent Presbyterian ministers of the city said: "I don't believe the Faculty should allow Mr. Simmons to go over there and blackguard orthodox beliefs and the Christ whom we worship." The meeting broke up with the appointing of a committee to investigate. But as soon as the complaints made by the ministers were generally known it soon became plain on which side was public sentiment. The ministers hoped that the orthodox members of the Faculty would side with them. But in this they seem to have

been disappointed. Professor McLean, himself a Presbyterian minister, said, when approached on the subject:

All of the speakers in this course are requested to keep on common grounds, and I do not think Mr. Simmons got off from them, and I was present and listened to the discourse very carefully myself. He spoke reverently of the Bible in every allusion to it. He rebuked what is a very common practice among Christian people of making joking allusions to the book of Jonah, and declared his own convictions that it was one of the best of books. He alluded to the different theories regarding the book, and rejected for himself the sun god myth. He rather held to the allegorical interpretation of the book, and this is done by many orthodox Christians. But he did not even hold that dogmatically. And then at the end he dwelt beautifully on the lessons of love and charity, and I was delighted to notice that he made Christ the basis of it. From nothing that he said could I have told that he did not believe in the divinity of Jesus. I am sure that all this talk will only benefit Mr. Simmons, while it will hurt the ministers who were the cause of it.

Prof. John C. Hutchinson, who is a leading Methodist, was quite emphatic in his statements. He concurred with the other professors in the assertion that there was no foundation whatever for this new outbreak and thought that it would only result in doing harm to the ministers themselves.

Pres. Northrup took the same ground.

The students were much wrought up over the course pursued by the ministers, and generally condemned the narrowness and bigotry which had been manifested.

A Minneapolis correspondent writes us: "Yes, as it turned out, Mr. Simmons' sermon made a great commotion. But the University seems on his side. President Northrup, a sound Yale Congregationalist, has written him a cordial letter, sustaining him; another Professor, a Presbyterian minister greatly respected here, has come out in print defending the sermon; at a reception Saturday night where most of the Faculty were, all were very cordial to the "heretical" preacher, and the President particularly so; and, altogether, the attack of the ministers on Mr. Simmons has been one of the most fortunate things that has occurred to him since he came to Minneapolis."

MORAL TRAINING IN THE PUBLIC SCHOOL.

In entering upon the consideration of this subject I shall ask my readers to take their stand with me upon certain fundamental propositions which seem to me to express truths that will become evident upon reflection, even if they are not self-evident to all at first.

The most fundamental of these fundamental propositions is that there is a moral order of the world inherent in the spiritual nature of man to which each individual must learn to conform if he shall live worthily in this world.

The spiritual nature of man is ever striving to make known this order in the different institutions which have been created. The family, the state, the church, the school, the business world, are all different ways in which this spiritual nature proclaims this moral order and brings the individual under its governance.

The second proposition is, therefore, that every institution of our civilization has for its final end the education of the individuals that compose it.

What we mean by *education* is the development in each individual of the knowledge of this moral order and of a spirit of obedience to this order. This spirit seeking to utter itself in these institutions is variously called the world spirit, the over-soul, the spirit of humanity. In theology it is known as the Holy Spirit or the Divine Spirit, as I understand the meaning of those terms. Some of these institutions, while they have education for their ultimate end, have for their immediate end seemingly something else, such as the enforcement of justice, the worship of God, the nurture of children. But the institution whose immediate and disclosed purpose is education, is the school.

It is universally admitted that the commanding purpose of the school,—that towards which all lines of endeavor must converge, and to which everything else in the thought of the teacher shall be subordinated,—is the building of character, which, as has been intimated, means the development of the knowledge of the moral order of the world,

and of the spirit to be obedient thereto.

The two pillars upon which the school must rest, therefore, are scholarship and behavior. And the realization of these is what our statutes proclaim as the purpose of the school. And the realization of these is what we mean by character.

Character from the stand-point of the teacher is a building, perhaps; but from the stand-point of the pupil it is a growth. Character is acquired: it is not inborn. It is possible only to self-conscious beings. Animals cannot acquire it. It is possible only to those who can see themselves as they are and can form an idea of what they ought to become. Character is not habit; though there is much in it that is habitual. Habit is blind repetition with the element of self-consciousness reduced to the minimum. Character is intelligent, choosing, but always choosing the higher. Character is the soul principled in the right. It is the second and higher nature become regnant over the lower nature,—the supremacy of beauty over the beast. There is an intellectual character attainable by man as well as a moral character. The process by which the one is acquired we call learning,—the pursuit of knowledge. The process of the other is *conduct*. Knowledge and conduct are transitory. They are acts of to-day. Character is abiding.

Its intellectual element, corresponding to knowledge in the process, we call *intelligence;* its moral element, corresponding to conduct, let us call the spirit of *obedience* to conviction.

The *growth* of character is a process of self-activity. It is stimulated by the comparison of what one sees that he is, with what he feels that he ought to be, —the comparison, the real with the ideal. This effort of the actual to attain the ideal results in habits, it is true, by which the character becomes manifest; but these habits, we repeat, are not character.

But there is a sense in which it may be said that character is builded. The teacher must stimulate those forms of self-activity that will result in the growth of character in the pupil. He does this by supplying the proper environment. This environment must change with the change in the growth of the child. This supplying of the material to stimulate the proper form of self-activity in the child is akin to the process of building. From this point of view we may state the function of the school to be in the *building* of character.

Accepting *character forming* as the commanding function of education, we come now to the question of the Relation of the *Public School* to *moral education*—as that term is popularly understood,—or to conduct. The American Public School is a unique institution. Originally established as the servant of the family and the church, to do their bidding, it has developed into an independent institution, having a ground of its own for its existence. It is in a sense the creation of the state, in so far as the state has undertaken by it to enforce the right of every child born into this civilization, to such a preparation for it as shall give him a fair chance in the struggle for existence. This seems to me a truer statement of the relation of the state to the public school than that one which makes the school the defense of the state, established by it to secure its own preservation.

But all are agreed that the purpose of the school is to help to *prepare* the child for successful living in the world of institutions into which it must enter. There may be a difference of opinion as to the best method by which the result should be accomplished, but there is unanimity in the opinion that *that* child is best equipped for the battle of life who is intelligent and intelligently obedient. There is quite a good deal of inquiry now about what the Public School should teach, and worshippers at every educational shrine, from that of the manual training fetich upward, are pressing to the front with their varied answers; but all of them, unless it is the first named class — and I have not yet been able to discover what they say —seem to be saying in substance that he who is armed with the sword of intelligence, and clothed in the armor of obe-

dience, is best equipped for the battle of life.

I do not see that moral education and intellectual education can be divorced if character is to result.

Behavior is often distinguished from scholarship by its larger element of will. This difference does not seem to me to exist. There is quite as much will-energy demanded to hold the mind to the mastery of a lesson as to tell the truth.

Others say that in a moral act there is more of the feeling of ought involved than in the study of the school branches. This is probably true as a fact, but ought it to be? Ought not the child to feel an obligation to find the truth and tell it in his lesson in arithmetic as well as in his intercourse with his fellows? His first duty is truth. Let him come as early as he can to see this. Let him learn to be honest with himself. Let the actual self treat the ideal self fairly. In his arithmetic lesson let him learn not to attempt to hoodwink his other. It is that other's right to come into the knowledge of that subject. Let him see that his first duty is to himself, — to his own integrity. Integrity, — which means wholeness, unity of me with myself, — not discord and unfair dealing.

Integrity is often prevented or discouraged by the introduction of foreign aims in the school. Duty to self comes in conflict with some external reward or punishment. Honor and reward come to those who *appear* to know. Integrity, obligation to self is forgotten or overborne by the desire to obtain an external reward or escape an external disgrace. The appearance, the *language* of knowledge, passes for knowledge. Whenever this is the case the results are immoral. The child is allowed and even stimulated to be false to himself.

The feeling of "ought" is most active in our relations to others. It is probable that our sympathetic and benevolent emotions have much to do in increasing its intensity.

It is a popular conception of morality that it always attaches to conduct by which our fellow men are honored or helped. And I suspect that this is the meaning of the word that I am expected to consider in its relation to the public school. But it seems to me that it will be more helpful to view every act as moral to which the feeling of *ought* attaches, whether the relation of that act be to ourselves, to our fellows, or to God.

That children should be trained to obey this feeling of ought, all agree. To what extent should the public school engage in this work? An examination of the school, as now conducted, shows that much attention is given to the moral education of the children. All of the ordinary school requirements are moral requirements. Regularity and punctuality in attendance are probably the last of the school virtues that many would select as having a moral tendency, and yet this is the bottom reason for insisting upon them. The necessity that the child shall learn to combine with his fellows for the prosecution of a common end, and that others shall not be hindered by his absence or delay, is apparent. This is an important preparation for the world of business, and the nature of the school organization is such as to require that these virtues be persistently and rigidly enforced. We often complain of the machinery of the school, — and there is too often cause of complaint when external ends and aims are substituted for internal ones, — but the requirement of the school which compels regular and prompt attendance is a virtue of a high order.

The demands for silence in the school, for industry, for truthfulness, for politeness, for kindness and justice in the intercourse of the children, for neatness, and orderly arrangement, and ease and grace in movement, all of these are moral requirements. The absence of these virtues in society would reduce us to barbarism.

GEORGE P. BROWN.

Bloomington, Ill.

THE BEASTS ON CHRISTMAS EVE.

They tell a lovely story,
In lands beyond the sea,
How, when the King of Glory
Lay on his mother's knee,
Before the prophet-princes
Came, bringing gifts in hand,

The dumb beasts *felt* the miracle
Men could not *understand!*
The gentle, patient donkey,
And the ox that trod the corn,
Knelt down beside the manger,
And knew that Christ was born.

And so they say, in Sweden,
At twelve each Christmas night
The dumb beasts kneel to worship
And see the Christmas light!
This fancy makes men kinder
To the creatures needing care,—
They give them Christmas greeting,
And dainty Christmas fare,—
The cat and dog sup gaily,
And a sheaf of golden corn
Is raised above the roof-tree
For the birds on Christmas morn!

We do not live in Sweden,
But we can feed the birds,
And make dumb creatures happy
By kindly deeds and words.
No animal so humble,
No living thing so small,
But that the God who made us
Has made and loves them all.

—*Mary Aloysia Francis.*

MR. CHADWICK'S DEFENSE OF THE WESTERN CONFERENCE.

Rev. J. W. Chadwick, of Brooklyn, N. Y., begins his series of printed sermons for the present season with one upon "What Men can do for Religion." The sermon in the main is excellent, as we have learned to expect productions to be that come from Mr. Chadwick's pen. But it contains one somewhat extended passage which seems so out of keeping with the rest of the sermon, and so misleading, that we cannot let it go unnoticed, especially as we are told that the editions of the sermons are now much enlarged so that they may be used more extensively in "pamphlet mission" work. The passage referred to is a defense of the present ethical position of the Western Conference. One of the things that Mr. Chadwick thinks "men can do for religion" is to try to convince the people that the Ethical basis of the Conference does not mean "ethics only," but ethics and more, that more being worship and Christian theism. True he is not able to deny any of the following facts:

1. That the Conference once marched under a Christian flag, but later pulled it down;

2. That for some years it had a theistic flag, but by and by rejected that;

3. That at Cincinnati being asked to declare its objects (not its *fellowship* or its *creed* but the *object* or *purpose* for which it proposed to spend its money and do its work) it declared its objects to be ethical but refused to declare that it had any objects that were Christian or theistic;

4. That later, in Chicago, through its directors it took the same ground,—rejecting the proposition of the committee from the A. U. A., that it (the Conference) should consent to do its missionary and church extension work on the basis of Christian theism;

5. That Mr. Gannett declared that he and his friends could not and would not allow even the word "worship" a place in the Conference's motto, beside the words "freedom" "fellowship" and "character," because to some minds it conveyed "a more than ethical significance," being the gate through which the God-idea might come in;

6. That the Conference has divided the West and driven away a full half of its own former constituency rather than commit itself in any way to anything beyond ethics; while its leaders all know that it could unite the West, and bring all our forces together again in a day if it would only declare that it stands for Christianity or theism or worship.

Yet in spite of all these facts, Mr. Chadwick insists that the Western Conference does stand for worship and theism, and that those persons misrepresent it who hold to the contrary. Well, what evidence does he give? Surely he should have evidence very explicit and strong to place beside such facts as we have just cited. What is his evidence? Nothing whatever, only the fact that three men whom he names, who are leaders in the Conference, are themselves individually worshipers and theists, and two of the number have published a volume of beautiful devotional poems entitled "The Thought of God." But, pray, how do these things make the Conference theistic? or have anything to do with the question of

whether it is theistic or not? We happen to know that these same three men are all of them earnest temperance men; is the Conference therefore a temperance society? We think they are all woman's suffragists; if so, does that make the Conference stand for woman's suffrage?

The truth is, as has been so often pointed out, one of the anomalies of the situation lies in the very fact that men who are themselves theists and worshipers refuse to allow the Conference to be committed to what they themselves believe. They say, let the individual members of the Conference be theists and worshipers if they will, we should be glad to have them such; but the Conference as a Conference must not be committed to anything that says or means "God;" that would be "dogmatic," that would be "narrow."

Instead of the volume of devotional poetry entitled "The Thought of God," proving that the Conference stands for what that volume teaches, we have proposed publicly that if the Conference will only commit itself to the promulgation of the teachings of that very book, it is all we ask; those of us who now cannot support the Conference will return to our former allegiance. Have the Ethical-basis brethren shown any signs of accepting our proposition? Certainly they have not, any more than they have shown signs of accepting the proposition made at Cincinnati that the Conference commit itself to the promulgation of "a religion of love to God and man." So that instead of the book showing what the Conference stands for, as Mr. Chadwick claims, it is one of the best possible illustrations of exactly what the Conference *refuses* to stand for, but what those who left it because of its Cincinnati action *want* it to stand for.

Mr. Chadwick represents the question at issue in the West to be, whether we ought to say, "Depart from me, ye cursed!" to any who "do not come up to our standard of what worship ought to be,"—whether that is the way "to make good men more worshipful." But who, pray, has ever said, or proposed to say, "Depart from me, ye cursed?" or anything that has any resemblance to it, to any one? Certainly not the Christian Unitarian party of the West. We have never urged or even suggested the driving out of any one; much less the cursing of any one. The only persons who have said "depart" to any, by word or action, are our Ethical-basis friends themselves, who led the movement to place the Conference on a basis which they well knew a large part of the Unitarians of the West could not stand upon, and which to such therefore would mean "Depart ye."

However, the Ethical party seem from the beginning to have given out the impression that we wanted to drive them out; thus a considerable sympathy appears to have been awakened in some quarters in their behalf. But no impression could be more incorrect. We have had no desire to drive anybody out, or to drag anybody in, or in any way to deal with or touch the question of fellowship. We have taken the ground and held it steadily that the whole matter of fellowship should be left to regulate itself in natural ways. All that we have to do is to be honest and let the world know exactly what we stand for, and then leave men to come to us or not, according as they are or are not in sympathy with what we are trying to do.

The impression has gone out that we tried to have the Conference at Cincinnati take some kind of action regarding fellowship. We did nothing of the kind. Every measure affecting fellowship proposed there, was proposed by the Ethical-basis men. We said steadily, No! let us simply put ourselves as a Conference in a truthful attitude before the world, saying to all men that we stand for both the worship of the Father and the service of the brother, and then leave the fellowship business to take care of itself, as it easily will. Let men come to us or remain away from us according as they themselves shall feel that they belong with us or not, when they know that we are really a religious body having ends of worship as well as ends of ethics.

Mr. Chadwick closes his plea for the

Conference with a sort of half confession that, after all, the basis of the Conference is ethics only; but he would impress it upon us that ethics is something very great and noble, whose "symphony" will "soon or late" for those "who work for its divine realities" ("as the Ninth Symphony of Beethoven breaks at length into impassioned choral harmony) break into a song of worship, a *Te Deum*"—"We praise thee, O God!"

Certainly we have been engaged too many years in ethical preaching and teaching to say any words derogatory of ethics. But we shall not be treating ethics with disrespect if we point out the fact that it does not *necessarily* break into "We praise thee, O God!" With those who believe in God it does; with those who do not it does not, as we see as soon as we turn to such ethical teachers (and very noble ones) as Salter, and Holyoake and Comte. With Mr. Chadwick ethics breaks into *Te-Deums*, because he brings to it a religious faith; so does ethics with Mr. Gannet break into worship, and for the same reason. But this is not saying that ethics is worship: certainly ethics is not worship, unless the dictionaries, the philology, the scholarship, of the world, are all wrong. Nor is it saying that an organization founded upon ethics stands for worship, for if it does, then all the Ethical Culture societies are societies which stand for worship, which certainly their leaders would not admit. It is not alone ethics that breaks into worship, art does the same, with a devout soul. And science, with a man like Agassiz, is forever breaking into *Te Deums*. But this does not justify us in saying that a scientific association stands for worship, or that science is a sufficient basis for a religious organization such as the Western Conference professes to be.

Why, then, should Mr. Chadwick try to make us believe that ethics means worship, because with religious souls it breaks into worship; or that an ethical basis for a Conference makes it a theistic body?

No! Words have meanings which we ought not to ignore or confuse; and one of the things of considerable importance that "men can do for religion" in our day is to discourage the too prevalent fashion of playing fast and loose with religious words.

If Mr. Chadwick wants to help the Western Conference we can tell him how he can do it a good deal better than by trying to defend it in its present uncalled-for and hurtful course of action. He has influence with its leaders. Let him try to show them candidly how unnecessary and mistaken is the course they have adopted; that they put themselves and all the rest of us in a false light before the world; needlessly divide the West; hinder good work in many places; embarass the A. U. A.; and at the same time gain nothing for themselves or anybody else. Let him show them that the national type, the world type, of Unitarianism, which stands for God and worship as distinctly as it does for ethics, is a far larger and nobler type than any can be which makes allegiance to God secondary and only allegiance to man primary,—that it is broader, quite as free, more in line with the best thinking of the time, much more the child of the best religion of the past, much more genuinely prophetic of a still better religion coming. If he can succeed in this he will put not only the Western Conference, but the Unitarianism of the whole land, under a debt of obligation to him that will be very great.

THE IDENTITY OF THE TWO ETHICAL MOVEMENTS.

The last number of the *Ethical Record* (the organ of the "Ethical Culture Societies" of this country) quotes *Unity's* definition of the Unitarian movement, and adds the significant inquiry: "If so, (if *Unity's* definition is correct) how does the Unitarian movement differ from the Ethical?"

Says Mr. Salter of the Chicago Ethical Culture Society: "There are Unitarians in the West who believe in a purely ethical basis of fellowship. In my judgment, they ought to join with us, or we with them,—somehow they and we should be one body."

Since the Ethical Culture movement

stands for ethics only (or ethics and free thought), and since the "Ethical-basis Unitarians" of the west stand for a Unitarianism whose only essential is ethics (or ethics and free thought), and since things which are equal to the same thing are equal to each other, we do not wonder that Mr. Salter draws the conclusion he does.

Clearly Mr. Salter and the *Ethical Record* are both right. The moment Unitarianism declares belief in God and worship to be no longer essentials in it, and that its only essential is ethics (or ethics and free thought) that moment it becomes simply "Ethical Culture"—the line between it and the movement of Mr. Salter and Mr. Adler fades away, and there does not appear to be any good reason why the two should not unite and become one, as Mr. Salter urges.

THE CHURCH OF THE FUTURE.

A good deal is being said in certain quarters about "character-churches," and about "character" being the only proper condition of "church fellowship." One of our periodicals which is particularly urgent in the matter prints the following editorial note:

"A brother from the far East, well known and much respected, writes us: 'I determined to have a character-church if the membership would only fill an omnibus. Why do the sons and daughters of the Lord God glorify labels, trade marks and formulas instead of the precious contents of righteousness?'"

But what do our friends mean by a character-church? Is it a church to which nobody is invited but good persons?—which bases its fellowship upon character—good character already attained? But what is the use of such a church? We had thought the object of a church was not to gather together into a select circle those who are already saints, but to draw together as many as it can help to become saints. We had supposed that for a church to make character its test of fellowship, that is, to limit its fellowship to persons who have already gotten that highest object of human effort, "character," was to defeat its very first object as a church. Certainly Jesus did not make character a test of fellowship, or base discipleship upon character. When Mary Magdalene became his disciple she did not have much character. He said "I came to call not the righteous, but sinners to repentence."

Should a sinner, a man who has been very wicked, be invited to join a church? If he loves his sin and is contented in it, no. If he hates it and is trying sincerely to rise above it, yes.

If a man is an atheist, should he be invited to join a church? If he loves his atheism, and is content with it, no. Doubly no, if he proposes, in case he joins the church, to do what he can to mould the church into the atheistic pattern. But if he is sincerely desirous of rising above his atheism, and asks to come into the church for its *help*, then yes. That is to say, yes, if he is a sincere and reverent inquirer, who cannot as yet see evidence for believing in God, but who feels no antagonism to such belief, and would be glad to believe if he could find ground for so doing, and is otherwise in sympathy with the spirit and aims of the church.

In other words, the true test of church fellowship does not seem to us to be "character" nor yet does it seem to us to be "belief." It seems to us to be *purpose, aim.* Anyone sincerely in sympathy with the aim or purpose for which the church exists, we would welcome. To the sinner struggling upward toward the character that is yet far off we would say, "None are more welcome than you." To the unbeliever, struggling toward faith, we would say, "None are more welcome than you." To both we would say, "We do not ask attainment; we only ask vision of the better thing, and earnest desire and purpose to attain it."

The kind of church wanted then, appears to us to be, not a "character-church," or a "creed-church;" but a purpose-church, an endeavor-church.

The church constituted on this basis, if the purpose it sets before itself be high and noble enough, seems to us the true church. But, of course, its purpose must be the highest.

And such purpose-churches, such en-

deavor-churches, whose aims are at once the loftiest possible and the simplest possible, we are beginning to get. For example, we have had a number of churches organized within three or four years past, on the basis of that simple statement which we have more than once commended in these pages: "In the love of truth and in the spirit of Jesus Christ, we unite for the worship of God and the service of man."

It seems to us that we have here the true basis for a church. Organizations founded upon such a basis as this, seem to us, so far as form of organization is concerned, the highest type of church, — the highest because so simple, so easily understood, so honestly saying just what they mean, so broad and free, inviting men and women to unite with them for exactly the aims which a Christian church should always have in view.

These churches do not make the mistake of fettering themselves with dogmatic creeds, which hinder growth, and bar out persons whose spiritual vision is yet dim — who are as yet only struggling toward faith without having attained it.

Nor do they make the mistake of setting up "character tests" which shut out the returning prodigal, and make room inside for only the righteous (or self-righteous).

Still less do they make the mistake which some of our so-called "character-churches" are making of dropping the Christian aim of distinct allegiance to God and worship, and thus in their confused effort to be broad and undogmatic practically sink the "church" in the "ethical society." They keep breadth, they keep freedom, they keep reason, they keep ethics in all its fullness, they keep worship in all its possible developments of sweetness and power, they keep the Christian temper and spirit and the ideal leadership of Jesus; while at the same time they open the door of welcome to all whom they can help,— to absolutely everybody who cares for their high but simple Christian aims.

Here, then, are churches which are broad as humanity, which are high as the soul's loftiest faiths, which are free as the untramelled mind, which in the nature of things can never be outgrown, and which are in the deepest sense Christian. Are not such churches the sure inheritors of the future? It seems to us so. Must not "character churches" (Pharisee churches), and creed-churches (mind-enslaving churches), and so-called "churches" in which worship or recognition of God is not made essential but only optional (really not churches at all, but only ethical societies wearing the church livery),— must not these all one day give place to churches of high, earnest, simple, unequivocal *Christian purpose or endeavor*? We think so.

ONE UPWARD LOOK EACH DAY.

Sunday.

A Song of Trust.

O Love Divine, of all that is
The sweetest still and best!
Fain would I come and rest to-day
Upon Thy tender breast;
And yet the spirit in my heart
Says, "Wherefore should I pray
That Thou shouldst seek me with Thy love,
Since Thou dost seek alway?"

I pray not, then, because I would,—
I pray because I must;
There is no meaning in my prayer
But thankfulness and trust.
And Thou wilt hear the thought I mean,
And not the words I say;
Wilt hear the thanks among the words
That only seem to pray.

I would not have Thee otherwise
Than what Thou still must be;
Yea, Thou art God, and what Thou art
Is ever best for me.
And so, for all my sighs, my heart
Doth sing itself to rest,
O Love Divine, most far and near,
Upon Thy tender breast.

J. W. Chadwick.

Monday.

Every Day.

Oh, trifling tasks so often done,
Yet ever to be done anew!
Oh, cares which come with every sun,
Morn after morn, the long years thro'!
We shrink beneath their paltry sway,—
The irksome calls of every day.

The steady strain that never stops
Is mightier than the fiercest shock;
The constant fall of water-drops
Will groove the adamantine rock;
We feel our noblest powers decay
In feeble wars with every day.

We rise to meet a heavy blow—
Our souls a sudden bravery fills;
But we endure not always so
The drop by drop of little ills;
We still deplore and still obey
The hard behests of every day.

The heart which boldly faces death
Upon the battle-field, and dares
Cannon and bayonet, faints beneath
The needle-points of frets and cares;
The stoutest spirits they dismay—
The tiny stings of every day.

And even saints of holy fame,
Whose souls by faith have overcome,
Who wore amid the cruel flame
The molten crown of martyrdom,
Bore not without complaint alway
The petty pains of every day.

Ah, more than martyr's aureole,
And more than hero's heart of fire,
We need the humble strength of soul
Which daily toils and ills require;—
Sweet Patience! grant us, if you may,
An added grace for every day!

Elizabeth Akers Allen.

TUESDAY.

Angels Disguised.

All of God's angels come to us disguised.
Sorrow and sickness, poverty and death,
One after other lift their frowning mask;
And we behold the seraph's face beneath,
All radiant with the glory and the calm
Of having looked upon the front of God.

J. R. Lowell.

Best as It Is.

If none were sick and none were sad,
What service could we render?
I think, if we were always glad,
We scarcely could be tender.
Did our beloved never need
Our patient ministration,
Earth would grow cold and miss, indeed,
Its sweetest consolation.
If sorrow never claimed our heart
And every wish were granted,
Patience would die and hope depart,
Life would be disenchanted.

J. Besemeres.

WEDNESDAY.

To-day.

New words to speak, new thoughts to hear,
New love to give and take;
Perchance new burdens I may bear
To-day, for love's sweet sake.

New hopes to open in the sun;
New efforts worth the will;
Or tasks, with yesterday begun,
More bravely to fulfil.

Fresh seeds for all the time to be
Are in my hands to sow,
Whereby, for others and for me,
Undreamed-of fruit may grow.

And if, when eventide shall fall
In shade across my way,
It seems that naught my thoughts recall
But life of every day,—

Yet if each step in shine or shower
Shall be with Thee for guide,
Then blest be every happy hour
That keeps me at Thy side.

Anon.

THURSDAY.

Sometime, Somewhere.

Unanswered yet? the prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail? Is hope departing?
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer;
You shall have your desire sometime, somewhere.

Unanswered yet? though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known;
Though years have passed since then, do not despair;
The Lord will answer you sometime, somewhere.

Unanswered yet? nay, do not say ungranted—
Perhaps your part is not yet wholly done;
The work began when your first prayer was uttered,
And God will finish what he has begun;
If you will keep the incense burning there,
His glory you shall see, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered;
Her feet are firmly planted on the rock;
Amid the wildest storms she stands undaunted;
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done," sometime, somewhere.

Robert Browning.

FRIDAY.

The Kingdom of God.

I say to thee, Do thou repeat
To the first man thou mayest meet
In lane, highway, or open street,

That he and we, and all men, move
Under a canopy of Love
As broad as the blue sky above;

That doubt and trouble, fear and pain
And anguish, all are shadows vain;
That death itself shall not remain;

That weary deserts we may tread;
A dreary labyrinth may thread;
Through pathways underground be led;

Yet, if we will one Guide obey,
The dreariest path, the darkest way,
Shall issue out in heavenly day;

And we, on divers shores now cast,
Shall meet, our perilous voyage past,
All in our Father's house at last.

And, ere thou leave him, say thou this,—
Yet one word more: they only miss
The winning of that fatal bliss

Who will not count it true, that Love,
Blessing, not cursing, rules above,
And that in it we live and move.

And one thing further make him know,—
That to believe these things are so,
This firm faith never to forego,

Despite of all which seems at strife
With blessing, all with curses rife,—
That this is blessing, this is life.

R. C. Trench.

SATURDAY.

Heirship.

Little store of wealth have I;
Not a rood of land I own;
Nor a mansion fair and high,
Built with towers of fretted stone;
Stocks, nor bonds, nor title-deeds,
Flocks nor herds have I to show;
When I ride, no Arab steeds
Toss for me their manes of snow.

Yet to an immense estate
Am I heir, by grace of God—
Richer, grander than doth wait
Any earthly monarch's nod.
Heir of all the ages, I—
Heir of all that they have wrought,
All their store of emprise high,
All their wealth of precious thought.

Every golden deed of theirs
Sheds its lustre on my way;
All their labors, all their prayers
Sanctify this present day!
Heir of all that they have earned
By their passion and their tears;
Heir of all that they have learned
Through the weary, toiling years!

Heir of all the faith sublime
On whose wings they soared to heaven;
Heir of every hope that Time
To earth's fainting sons hath given,—
Aspirations pure and high;
Strength to dare and to endure;
Heir of all the ages, I—
Lo! I am no longer poor!

Julia C. R. Dorr.

What is the difference between science and philosophy? Science is partially-unified knowledge; philosophy is completely-unified knowledge.

A BOOK THAT IS A SIGN OF THE TIMES.*

Here is a book upon the greatest of themes by a cultivated gentleman who is able to engage in high thinking, free inquiry, and plain speaking while keeping his place in the Episcopal church. The standpoint of the author is stated in these words: "The whole independent and scholarly world rejects nearly all the dogmas of the church of the past, and nine male church members out of every ten are more or less full of distressing doubt. The experience of the author is, that he scarcely ever finds a man who believes unqualifiedly the doctrines of the pulpit, and the pulpits are full of men who doubt the truth of what they themselves preach." p. vii. This is a serious and unfortunate condition of affairs, but many others in similar positions have given the same testimony. This may be an over-statement; but it is evident from these words that the leaven of the nineteenth century has been vigorously at work in Mr. Bray.

This volume is divided into three books, and a mere glance at the topics treated in the first, entitled, The Knowability of God, is quite bewildering on account of their magnitude and number, ranging from the being of God and the nature of revelation to the religious education of children and the origin of the Gospels. The title of the third book is decidedly original: "Surds or Imaginary Quantities," under which Mr. Bray groups, among other things, the fall of man, blood atonement, and hell torments. And in the concluding words of his treatise, our author, while professing his belief in the sublimity and permanence of the essentials of religion, bids farewell with much rejoicing to these theological *surds*, which have darkened the human mind.

In turning to the body of this work, we are struck with the plethora of quotations. Any ten pages taken at random will be found to contain from ten to thirty passages, varying in length from a line to a half page, and culled from a very wide reading, which has included Oriental scriptures, Greek philosophy, Medieval mystics, and exponents of every shade of recent thought and every variety of scientific research. These quotations are made with intelligent appreciation; some are used with much effectiveness, while the reader is glad to take a look at all of them. But they are too numerous, and they make the book more like an anthology than like an independent discussion. If the author had worked out his own thoughts and given them to us with less *scholastic impedimenta*, he would have made a much more valuable book.

In reading this volume, I find evidence of

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* *Essays on God and Man*, or a Philosophical Inquiry into the Principles of Religion. By the Rev. Henry Truro Bray, M. A., Rector of Christ Church, Boonville, Mo. pp. 270. Nixson-Jones Publishing Co., St. Louis, 1888.

much learning, though carried somewhat stiffly; many truths well stated; and everywhere an intense and earnest spirit. But I shall attempt no summary of its teachings, because they are in the main similar to those that we find everywhere in the air. It shows, like many others recently published upon the same general theme, how far many intelligent people have drifted away from the old theological standards, while it reveals an inchoate and un-reconstructed condition of thought upon religious matters, which is always unfortunate, and which in some of its manifestations—— I do not here refer to Mr. Bray——is pitiable. So many have outgrown the old systems while they have not yet grown up to any clear and symmetrical ideal of life. This is the product of a mind still in a stage of painful transition.

I therefore take this book as a sign and I would use it as a warning: It is a sign of a wide-spread and spreading theological dissolution, an incompleted process which must be followed by intellectual re-construction and ecclesiastical re-organization, if we are to have a religion on the level with modern intelligence and a church capable of spiritual leadership. These pages offer a dissolvent, but they do not clear the horizon or plant the needed organic impulse of a new administration of religion.

In the next place, and this I would say in all kindness, not unmindful of the careful labor put upon these essays,—it affords a warning which points out the danger of unripe meditations, and which summons us to a deeper research, a more original thinking, and a more patient waiting for knowledge to ripen into wisdom; for facts to group themselves as elements of some commanding truth or law.

If I could get the attention of every student in America, what I would say with all possible eloquence and emphasis would be this: Resolve to exhaust your subject; give yourself time to come to maturity; make some original contribution to scholarship; and do a work, however small, that no body will have to do over again.

J. H. Crooker.

Madison, Wis.

"HANTHEMS" AND HYMNS.

I conclude it must have been "a hanthem" I heard a few years ago in one of our Boston churches. The sailor's description of an anthem in the September *Unitarian* helps me. Being north in summer, I was as usual spying the changes, etc., and found myself one Sunday morning in one of our newest places of worship, attracted by the reports both of its beauty and the eloquence of its minister. Both of these, however, were quite thrown into obscurity by the high light of the singing. After a prayer that enlisted me for its eminent sincerity and suitability, a quartet rose over the preacher's head, and struggled in this way,—

"O saving victim, slain for man,
O slain-for victim slain-for man-for victim
slain-for oh-for-victim slain for man!
O saving victim slain for man,
The gates of heaven for me expand—Ahh-
men!"

Of course I remember it. It is about the only thing I do remember. But I have often wondered what it was, and how it came to be in a Unitarian church. After these years I am glad of a little light on the problem. It may have been "a hanthem." But I'm sure it couldn't occur over the head of the present minister. If the minister is the conductor of the public worship, and the singing is a portion of that worship, than he is as directly and entirely responsible for the sentiment of the choir-loft as for that of the pulpit.

Let me add a word of thanks to H. C. B. for his suggestion in the article on "Our Hymn Book" towards redeeming to more frequent use that impressive and otherwise beautiful hymn of Mrs. Adams, "Foes were wrought to cruel madness." His amendment strikes me as very desirable. As he rightly says, the parties were not Jews and Christians. They were friends and foes; and this antithesis is the permanent one. Often I have wanted to use that hymn for the sake of the lesson in its gentle and affecting refrain. But I have never done so, because I will not sing nor offer for singing a hymn that cultivates antipathies, and must necessarily repel some truly religious souls.

But I cannot say that I feel the force or recognize the application of the paragraphs that immediately follow. The hymns to which these latter discriminating remarks apply may have a value to us for reading, and as historical signs; but they need not for this have a place in our hymn-books. Some things ugly in form are made almost beautiful by an atmosphere of memory and association; and we may keep many mediæval hymns for this reason. But we might well weed out the poor hymns that have never been used in our churches within the memory of any now in our congregations, and should especially exclude those whose doctrine is repugnant to the meaning of our churches.

E. C. L. Browne.

Charleston, S. C.

EDITORIAL NOTES.

Now that the election is over, good people of all parties may congratulate themselves on at least two things, one is that it *is over*, with the heated wrangling that led up to it; the other is that the man chosen to be the chief executive of the nation is confessed by all parties to be at least an exceptionally pure and

worthy man personally,—which is by no means a light matter.

It is a cause for congratulation that the old sectional issue between North and South played so subordinate a part in the campaign. The forced revival once in four years, regularly, of the old war passions, for party ends, has too long disgraced us. It begins to look now as if both the great parties, and both the great sections of the country were disposed to say in good faith, "Let the *war* be a thing of the *past*; as for the present and future let us have *peace*."

The campaign rose to a higher level than any preceding one had done for many years, inasmuch as it was conducted on the basis of a real issue; it rose above the plane of a mere contest for spoils, to that of a battle in some measures at least for a *principle*. After much marching and countermarching, and ambushing and attempts on the part of each army to fool the people by carrying the other's flag, the battle between "free trade" and "protection" was at last fairly joined. Here is not only a living issue but one which bids fair to continue at the front for many a decade. True, it is not a great moral issue like that which lay at the heart of the old anti-slavery struggle, or like that which now animates the prohibitionists, but it is much to have a real issue, even if it be only on the plane of men's pockets and the industrial prosperity of the nation. An education of the people in the principles of political economy and industrial science has been begun in this campaign, which cannot stop until it has worked out larger, more thorough-going and better results than many of us now see.

In one respect the campaign was disgraceful to the last degree. The amount of betting on the results of the election seems to have been unprecedented. In all parts of the land not only private individuals but men filling positions of public trust made their bets with the most unblushing affrontery. Men bet everything, hats, suits of clothes, property of all kinds, and money. One man displays sixteen silk hats that he has won; another forty suits of clothes, another a horse and carriage, another a pile of bank checks greater than his business would have brought him in a year. Men are pointed out on every side who have won or lost hundreds and thousands of dollars each. Indeed, the bets of some of the political managers rise up into the tens of thousands and hundreds of thousands. At all this there is a wide-spread tendency to laugh, as if all were fair in politics. But it is no laughing matter. It should meet the stern condemnation of every one who cares for public virtue. Men who have been guilty of it, on no matter how small a scale, should be made to feel that they have disgraced themselves and committed a public wrong.

Word comes to us from Japan that that government has now an army of 150,000 men, and is contemplating the question of increasing it to 600,000. Thus it seems that the tendency to adopt the excellencies of our western civilization is not unaccompanied with a disposition to copy some of our worst evils.

While Mrs. Humphrey Ward's "Robert Elsmere" has crossed over from England to America and is stirring up such a theological commotion here as no book has done for a generation, it is interesting to notice that our Mrs. Deland's "John Ward, Preacher," which has a similar theological purpose, has crossed over from this country to England, and is attracting much attention there. Archdeacon Farrar has reviewed the book and pronounces it "a story full of grace, suggestive of many serious thoughts, rising at times to a tragic pathos which brings to the eyes of the reader many a rush of tears." Comparing "John Ward" with Mrs. Gaskell's fresh and charming tale of "Cranford," he says: "Behind the story lie some of the deepest problems which beset our life."

It is announced that Mrs. Ward is coming to America. If she will put

herself in charge of a Lecture Bureau to give public readings from "Robert Elsmere," she may make a fortune.

We went to press too early last month to give reports of our two important Sunday School gatherings, one the annual meeting of the Unitarian Sunday School Society, held in Springfield, Mass., and the other the Institute, in St. Louis, held under the auspices of the Western Unitarian Sunday School Society. The eastern meeting opened with a sermon by Robert Collyer—one of his happiest efforts. The report of the directors showed the society to be in the most prosperous condition it has ever known. One of the papers read—that of Mr. Cuckson, upon "Guilds"—we print in this number of the *Unitarian.*

At the western meeting there was less of prosperity to report, but the meeting itself was in many respects interesting and excellent. The idea which the western society has adopted of giving its annual meeting the character of an "Institute" is an admirable one—one that we have long desired to see carried out It is a pity, however, that the Institute, like the Western Conference, should be conceived and managed in so narrow a spirit. Like the Conference it is broad toward ethicalism, but narrow toward Christianity. It ought to be planned, (as ought the Sunday School Society which manages it) so as to be truly representative of western Unitarianism, and thus meet the need of all our Sunday Schools and workers.

At last Pundita Ramabai has sailed for home to begin her noble work for Hindoo widows. The papers say she has secured in this country $50,000. This is nothing like what she needs, or what in so rich a country as ours she ought to have been able to raise for so excellent a work. Let us hope that the "Ramabai Circles" that have been formed, and the wide-spread interest she has created, may result in yet further and larger donations. She ought to be able to erect a permanent school building. This, however, she cannot do with the sum she has received. She can only rent a house and begin in a small way. But even this will be something. She takes to India a very accomplished and devoted American young lady, Miss Abby H. Demmon, who will be associated with Ramabai in the educational work which the latter has at heart.

Said Rev. Dr. Thomas at the late National Universalist Convention in Chicago:

"We are hearing much of late about religion without theology. That will do for babies, but you cannot divorce heart from head in earnest, sincere manhood."

This is well said, and most timely. If liberal Christianity is ever to command respect and become a thing of power it must be based upon clear, intelligent, strong thought about all the great fundamentals of religion—and this is theology.

In his opening sermon before the recent Church Congress held at Manchester, England, the Archbishop of York gave powerful emphasis to the great truth, too often forgotten, that the Christ-spirit is confined to no one sect. In illustration of his thought he related these striking incidents:

"A man went to an island where the population were lepers. He stayed with them, served them, gave them hope in that depth of trouble. He caught the disease—that was a sure thing. He must die—that also was quite sure. He did not flee from his post. He asked only that others might be sent out to help. He asked that nursing sisters should go to attend to the people, but he asked nothing for himself. This man was a *Roman Catholic* priest. In the Fiji Islands missionaries had extirpated canibalism. There was fear of a relapse; victims were prepared. A woman crossed the sea from island to island, persuaded, rebuked in her Master's name, and brought back safe in her boat the lives of the proposed victims and her own. She was a *Wesleyan.* Another went to the Dark Continent, where the task of this century lay. He was prostrated with fever, and came home with zeal unquenched. He went out again, and perished by the sword. The martyr was a bishop of the *Church of England.*"

How small seem all sect differences in the presence of such lives as these!

No man does a greater service to religion than he who, no matter what his religious connection, calls attention to the *great* things in which all the Christian churches and to a considerable extent all religions are *one*.

WOMAN'S WORK.

Information concerning the religious, philanthropic and literary work of women, is solicited for this department. Address Mrs. Eliza R. Sunderland, Ann Arbor, Mich.

The New York League.

The New York League of Unitarian women which did such an exceptionally successful work last winter, has laid out for itself an interesting programme for this season. Meetings are to be held at the different churches of New York and vicinity, at 11 o'clock on the first Friday of each month. The papers and the discussion following, last two hours; at one o'clock the ladies in attendance lunch together. The dates, places of meeting and topics for the winter are as follow:

Nov. 2, Church of the Messiah, N. Y.; "Nature and Requirements of Success."

Dec. 7, Second Church, Brooklyn; "Woman's Relation to the Church."

Jan. 4, All Souls' Church, N. Y.; "The Relation of the Rich to the Poor."

Feb. 1, Church of the Saviour, Brooklyn; "The Sunday-school."

March 1, Unity Congregational Society, Harlem; "Education of Girls."

April 5, Unity Church, Brooklyn; "Self-Supporting Women."

May 3, First Unitarian Church, Yonkers; "Duty to the Church in Summer."

Mrs. Theodore C. Williams is President of the League, and Mrs. B. Ward Dix, Secretary.

The Woman's Congress.

The Sixteenth Congress of the Association for the Advancement of Women was held in Detroit, Mich., Nov. 15, 16, and 17, in the Church of Our Father (Universalist), by invitation of the Detroit Woman's Club. Detroit is regarded as a rather conservative city, for the West, and fears were entertained that a large hearing might not be accorded to women speakers, even though they might include women of national reputation. All such fears, however, proved groundless. Every public meeting of the three days session found the church crowded to its utmost seating capacity, and part of the time to its utmost standing capacity.

The Congress was welcomed to Detroit by Senator Palmer and the Mayor of the city; the homes of citizens were freely opened to entertain members; and two very delightful receptions were tendered at the homes of well known citizens. We gave the programme of speakers and subjects in our last issue. That programme was carried out with as few failures as could have been expected. The speakers for the public sessions were drawn from a wide area extending from Boston, Mass., to Salt Lake City, Utah, and from Toronto, Canada, to Baltimore, Md.

One peculiar feature of the public sessions of the Woman's Congress is the discussions which follow the papers. These discussions often prove of more interest and value than the papers that call them out. A special effort was made at Detroit, and was fairly successful, not to allow the papers to monopolize the time appropriated to discussion. One of the most interesting of these discussions was on the pros and cons of Prohibition, with Mary Eastman, Rev. Antoinette Brown Blackwell, and Miss Phelps, of Canada, as chief speakers.

Probably no paper offered at the Congress awakened deeper interest than one prepared and read by Mrs. Froiseth, of Utah, upon reasons why Utah should not be admitted as a State.

Prominent among the Unitarian women present and taking part in the public sessions, besides Mrs. Blackwell and Miss Eastman, were Mrs. Julia Ward Howe, the president, Mrs. Henrietta T. Woolcott, of Dedham, Mass., Mrs. Peckham, of Providence, R. I., and Rev. Ida C. Hultin, of Des Moines, Iowa.

The Sunday after the Congress many of the ladies were pressed into service in Detroit and various adjacent cities to occupy pulpits, more calls being made for such service than could be met.

We doubt whether any preceding session of the Congress produced larger or better results in the way of inspiration than this sixteenth session, just closed, has done.

UNIVERSALIST NOTES.

The General Convention.

The annual session of our legislative body which took place at Chicago, Oct. 24th to 26th, was a meeting full of interest and encouragement. The evening before the convention met was set apart for a memorial service in honor of Dr. Ryder. Beautiful decorations by loving hands adorned the pulpit and platform, and a splendid crayon portrait of the Doctor made him seem almost present in body. The addresses by Drs. Atwood and Demarest, on behalf of the Universalist Churches, were tender and appreciative. Dr. Arthur Edwards, of Chicago, spoke with rare fitness of Dr. Ryder's high position in the esteem of sister denominations, and Dr. Thomas out of a deep personal affection and sense of his work in Chicago, closed the service with words of melting pathos. A large congregation was present, and listened with profoundest attention. The service was a just and merited tribute to one whose service to the Universalist Church has been signal and blessed.

The convention was called to order at 10 o'clock on Wednesday morning, and after organization partook of the Lord's Supper, and with this spiritual preparation, listened to the eloquent and forcible annual sermon, given this year by the Rev. C. H. Eaton, D. D., of New York. The discourse, prepared with great care and delivered wholly without manuscript, held the congregation closely for more than an hour, in a comprehensive and well-balanced statement of the status and spirit of our church in the great religious crisis of the age. The afternoon session was devoted to the hearing of reports. The report of the trustees was full of interest, showing marked gains in all the directions in which statistics are of any value, and indicating that the tone of our church life was in full harmony with its activities, as thus expressed. Among the matters noted is the gain in the number of families connected with our church of 11 per cent. in four years. In this same period the gain in church membership has been over 18 per cent. The gain in church membership during the last year was nearly 4 per cent.

The evening of Wednesday was devoted to meetings in the three city churches, at which various themes pertaining to church work were ably discussed, but none with more interest and zeal than the topic of "Foreign Missions." Thursday was devoted to business sessions, and the evening to a reception in St. Paul's Chapel, which was crowded with members of the convention, guests, and friends, who greatly enjoyed the opportunity for social intercourse and a better acquaintance. It was generally conceded that some such occasion should always be one feature of future sessions.

Among the matters under discussion and receiving action were, (1) The proposition to hold the session of the convention only biennially, which was ratified; (2) The proposed substitute for the Winchester Profession, which was referred back to an enlarged committee; (3) The memorial of certain Sunday-schools and individuals asking for a system of lesson papers, authorized by the church, but not following the International series, which was referred to a commission.

One very apparent fault with the Convention was the utterly inadequate time it allowed for discussion of the many themes which should come before such a body. The biennial session, with its longer term of sitting comes none too soon. It is useless to try and crowd a week's work into a short three days. Better results will be reached when the Convention meets less frequently and holds longer sessions. The attendance at Chicago was large, 108 delegates being present, and between 300 and 400 visitors registering during the convention.

J. C. A.

ENGLISH AND FOREIGN NOTES.

Dr. Martineau's scheme for the reconstruction of the ecclesiastical life of the group of free churches in alliance with English Unitarianism is still the topic of debate and vote in local conference and church meeting. The result can hardly be said to be favorable. The scheme is almost too intricate and complicated to have anything like justice done to it by popular assemblies. However, the subject of church organization is being thoroughly threshed out at provincial meetings of the British and Foreign Unitarian Association and at the county conferences, and so it is to be hoped that sooner or later the debating exercise will yield to some practical effort at reconstruction, which will put an end to the existing condition of things, which is neither satisfactory to ministers nor congregations.

Denominationalism is looking up in England, and is once more casting a jealous eye on the public school system. The powerful religious bodies never reconciled themselves to the principle of excluding dogma from rate-supported schools, and each sect has struggled at every school board election since 1870 to gain supremacy, and in subtle ways to give a religious bias to the little biblical instruction which is still yoked with secular teaching in most of the schools. A silent struggle goes on which is directed now in the selection of teachers, and then to the extent and quality of the religious instruction given. It cannot be long before the rivalry which now exists between board and denominational schools will reach a critical stage, and the compromise effected nearly twenty years ago will lead to a logical and complete settlement of a question which hinders the cause of national education. Lord Lingen and Mr. Patrick Cumin, authorities on educational matters, have suggested to the Royal Commission on Education, now sitting, that the question should be relegated to the electors, so that the majority in a given district might endow Catholicism or Anglicanism, or Methodism, in connection with local education. What a lively time there would be at school board elections all over the country!

The Revs. H. W. Crosskey and R. A. Armstrong have called the attention of Unitarian families to the proselytizing that goes on in the private schools to which many of their sons and daughters are sent. In a circular addressed to "The Parents of Young People in the Unitarian Connection," it is said: "Earlier in the present century the education of the children born in the circle of our churches was very generally confided to Unitarian ministers and others whose religious influence was entirely concordant with the faith of the parents of that day; and those children were naturally led by such influence and the friendships formed at school with young people belonging to the same circles, to maintain through

life the religious connections of their earlier years. Similar schools conducted by Unitarians, and some of them of great excellence, still exist, and are doing admirable service; but the development of the grammar schools throughout the country, the liberalization of some of the great public schools for boys, and the establishment of high schools for girls, have led to a very large withdrawal of our children from these private seminaries, and a consequent loss to them of those influences which were of so much value to a former generation. It would not be proper for us to offer an opinion as to the advantages or otherwise of this great change in the education of our young people; but we trust that you will not deem us impertinent in calling your attention to, and laying great stress on, the general effect of this movement from a religious point of view. That effect is in many cases the subjection of scholars, whose parents are connected with our churches, to a course of instruction in the dogmatic theology which these reject; or if they are withdrawn from this, the expulsion of any regular religious culture whatever, together with the banishment of all direct instruction in the principles of our own churches, from the education of those who in a few years succeed to our place as citizens and parents."

What a pity that this letter, or something equivalent to it, cannot be sent to the heads of Unitarian families in America! The evil is just as great in this country. A Unitarian applied to the Principal of Smith's College, Northampton, this summer, for advice as to a preparatory school for his daughter, a girl of 17 or 18 years of age. He was advised to send her to a school in Springfield kept by a Miss Porter, who told the father that it was a rule of the school that scholars must go in company to church, and since she had not another Unitarian in the school, his daughter must accompany her to the orthodox church. The father somewhat reluctantly consented. But why should not a girl of that age be permitted to go to a church of her own faith, especially when that church is not more than a stone's throw from the one to which she is taken against her own will, and the wishes probably of her parents? There is evidently room in Massachusetts for the institution that Brother Fay, of Los Angeles, is working upon, and which we hope to see completed soon.

The centenary of the Sunday-schools connected with the New Meeting Church, Birmingham (now the beautiful Church of the Messiah), was held on Wednesday, October 10th. It would appear from a statement presented by Mr. Herbert New, jun., that as regards the origin of Sunday-schools, Robert Raikes, of Gloucester, had only three years' start of this movement. The meeting was addressed by the Right Hon. J. Chamberlain, M. P., and Sir Alfred Wills, both of whom had been connected with the schools as former teachers. There is one advantage in connection with not a few of the English Sunday-schools, and it is this: men of education and social standing do not shrink from being actively engaged in them.

English newspapers seem to have been greatly amused with the fiction that has played so important a part in American politics of late, the notion that England was seriously concerned one way or another with the election of Harrison or Cleveland. A few British manufacturers probably had some predilections, but John Bull preserved a stolid indifference and attended to his own business. The attitude of England, as seen from comic prints and comic politicians, was a mere bugaboo throughout. The British public pursued its own way regardless of the melodramatic incidents on this side of the Atlantic.

It is pleasant to hear from authentic sources that there is a decrease of crime and an increase of prosperity in Ireland. The Marquis of Londonderry says he has abundant evidence that prosperity is surely and steadily returning to the country. The Irish know full well that there are no political or civic rights and privileges in England or Scotland which they do not possess, and there is no grievance which statesmen can touch for which they cannot obtain a better remedy by law than by crime. Peace is what the country needs, freedom from imaginary wrongs and paid agitators. Comparing this year with the last there is a decrease of 28 per cent. in the number of agrarian outrages. So much for the firm administration of the law.

Apropos of the part the British workman has had to play in American politics, and especially in the minds of protectionists, it may not be uninteresting to notice the following statistics, which have been used by Mr. Charles S. Ashley in an article in the *Popular Science Monthly*: "The banking capital and deposits of England are $125 per inhabitant; of Australia, $150; of the United States, $50. The railroads of the United States carried 270,000,000 passengers in 1882; those of England carried 752,000,000. The school attendance in England has increased from forty per cent. less per capita than ours in 1880 to about the same. The post-office returns show a greater increase in the use of the mails in England than here. And that faithful index of popular condition, the criminal calendar, shows a steady decrease for a long period, until in 1885 there was but one conviction to 3,272 persons in England, while America has one conviction to 930 persons. The United States are not only behind England in wealth per capita, but in product per capita; and while from 1870 to 1880 America gained $24 per capita in wealth, England

gained $145; and while America gained $3 England gained $25 per capita in products." Now that the scare-crow of British poverty and wretchedness has gone with other stage material into the lumber-room of party politics, these facts may not be without significance.

The Rev. R. W. Dale, D. D., in a recent article on the question which is shaking Congregationalism in England and America, says: "I think it unquestionable that very large numbers of Congregational ministers have ceased to preach, and many of them have ceased to believe in, the doctrine of everlasting punishment." J. C.

LITERARY NOTES.

The life of Peter Cooper is to be written by Mrs. Sarah N. Cooper, principal of the art schools of the Cooper Union.

Send to the Unitarian Sunday-School Society, 25 Beacon St., Boston, for a specimen copy of the new "Service for Christmas" which it has just published.

The Unitarian Sunday-School Society has issued ten new publications the past year.

A biographical sketch of David A. Wasson, by O. B. Frothingham, together with some essays of Mr. Wasson heretofore unpublished, will soon be issued from the press of Lee & Shepard.

"Next Sunday I shall assist my brother clergymen of this city to advertise the novel called 'Robert Elsmere.'" This is the way Rev. Dr. Thomas, of Chicago, lately announced to his congregation that he would preach the next Sunday upon the book which is making such a stir in the religious world.

Rev. George Willis Cooke is in the West on a lecturing tour. He spoke in Cleveland Nov. 7, and in Chicago before the Woman's Club, Nov. 8, 10, 15 and 17, going thence to Luverne, Minn., and Sioux Falls, Dak. Parties wishing to make engagements with him may address him at 23 Thirty-fifth Street, Chicago, until Christmas.

The Guild Messenger is the name of a quarterly journal that has just been started in England to represent the various branches of the Guild of the Good Shepherd. Its editor is Rev. W. Carey Walters, from whom we published an article on the guild movement in England, in our July number. The first number of the *Messenger*, dated October, contains articles bearing upon the uses of the guild, and upon the deepening of the religious life in our churches, by the editors, Rev. J. H. Thom, Rev. C. Beard, Rev. James Hall, Rev. T. P. Spedding, U. V. Herford, and Miss C. M. Cowell, besides a Guild Calendar and Guild Notes. The price of the *Messenger* is twopence a number. Copies can be obtained from the S. S. Association, Essex Hall, London; from George Eyre Evans, Junior Reform Club, Liverpool; or from the editor, Essex Manse, Kensington, W. London. The quarterly starts with a guaranteed circulation of 600 copies.

A History of the Third Religious Society of Dorchester—1813 to 1888—has just been compiled by the present minister, and issued by the Society. There is not much that is eventful in it, its chief interest being the proceedings which led to the separation from the second parish, in the early time of the Unitarian controversy. The work is well done, however, and such parish records are valuable.

Rev. James Kay Applebee is in the field again this season as a lecturer, with an array of subjects which is fairly bewildering in its variety and attractiveness — including ten on Dickens, fourteen on Shakespeare's Plays, three on Tennyson, and twenty-five or so "miscellaneous." Mr. Applebee is a lecturer of unsurpassed power, and his terms are reasonable. His address is Marblehead, Mass.

The Universal Christ and other sermons, preached in Liverpool. By Rev. Charles Beard, LL. D. London: Williams & Norgate. New York: G. P. Putnam's Sons.

Printed sermons seldom do justice to a great preacher, partly because the best style for speaking is not the best for writing, and partly because the written page lacks the fire and energy of the preacher's living voice and look and gesture. But these sermons of Dr. Beard stand the test of cold type admirably. No one can read them without feeling that he is in the presence of a great and earnest spirit who has power to sway men by his word. The variety of subjects is large, the treatment is always broad, free, noble.

A prefatory note says the sermons have been selected by Mrs. Beard since her husband's death, but from such discourses as he had previously marked for publication. The volume is not only an excellent memorial of one of the foremost preachers that the Unitarian body has produced, but is a real addition to the sermon literature of the generation.

The Outlook is the name of a very attractive church monthly, the first number of which comes to us from the Church of the Messiah, St. Louis. Number I. contains a sermon from Mr. Snyder, an account of the various activities of the society, editorial notes, etc. It gives evidence of a church life that is most gratifying.

Queer People with Paws and Claws, and their Kweer Kapers. Illustrated. By Palmer Cox. Hubbard Brothers, Philadelphia. Price, $1. This book tells the stories of the Fox and the Trap, the Cat and the Mouse, the Back-yard Party, the Elephant and the Donkey, and a dozen more, in ways that are very droll and with illustrations that are

simply irresistably funny. We can hardly imagine a more amusing children's volume.

Ready for Christmas! A beautiful gift-book! The poems which we have published during the year under the head of "One Upward Look Each Day" (84 poems), will be issued in a few days in neat book form, 16 mo., 100 pages, heavy paper cover, 30 cents (four copies for $1.00), handsome cloth 50 cents (four copies for $1.50). These "Upward Look" poems have met with a very warm reception while they have been appearing in the *Unitarian*, and it is believed that they will be even more prized in a little volume by themselves. *Send orders at once* to the office of the *Unitarian*.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month.

Unitarian Review (November).

Symbolism in Religious Ideas. By Chas. Chauncy Shackford.

Roots of Religion in Human Nature. By Henry Doty Maxson.

An Absentee God. By John Tunis.

"Robert Elsmere" and its Critics. By James T. Bixby.

Missionary Unitarianism. By Richard A. Griffin.

The Forum (November).

Creating Criminals. By Charles Dudley Warner.

The Struggle for Subsistence. By Edward Atkinson.

After Us—What? By Rev. Dr. J. R. Kendrick.

Possibilities of Culture. By James Donaldson.

Atlantic Monthly (November).

Studies of Factory Life: Black-Listing at Fall River. By Lillie B. Chace Wyman.

Economy in College Work. By John Trowbridge.

Lend a Hand (November).

Charities of San Francisco. By S. W. Weitzel.

Public Kindergartens.

The Tribe of Ishmael. By Rev. Oscar C. McCulloch.

Country Help for City Charities. By Miss Zilpha D. Smith.

North American Review (November).

Rome, or Reason? Part II. By Col. Robt. G. Ingersoll.

Yellow Fever and Its Prevention. By Gen. Benj. F. Butler.

Catholicism and Public Schools. By Gail Hamilton.

The Sanitarian (October).

Recent Advances in State Medicine. By Henry D. Baker, M. D.

Servia's Sanitary System.

Localizing Conditions of Cholera in Calcutta. By J. A. S. Grant-Bey, M. D.

Andover Review (November).

Culture, Creed, and Christianity. By Ernest H. Crosby.

Religious Thought in England—A Study of Three Men. By Rev. Charles C. Starbuck.

Socialism in the Church of England. By Rev. W. D. P. Bliss.

The Interpretation of the Book of Job. By Professor J. F. Genung.

The Century (November).

Where was the Place called Calvary? By C. S. Robinson, D. D.

The New Reformation. By Lyman Abbott.

The Guilds of the City of London. By Norman Moore.

Strange True Stories of Louisiana. By Geo. W. Cable.

PUBLICATIONS RECEIVED.

In the Woods, and Elsewhere. (Poems). By Thomas Hill, D. D. Boston: Cupples & Hurd.

The Leaven at Work. By J. W. Hanson, D. D. Boston: Universalist Publishing House. Price, 50 cents.

Marching Through Georgia. Illustrated. Boston: Ticknor & Co. Chicago: A. C. McClurg & Co. Price, $1.50.

The Recollections of a Drummer Boy. By H. M. Kieffer. Sixth edition. Revised and enlarged. Illustrated. Boston: Ticknor & Co. Chicago: A. C. McClurg & Co. Price, $1.50.

Great Thoughts for Little Thinkers. By Louisa T. Ames. New York and London: G. P. Putnam's Sons.

Young Maids and Old. By Clara Louise Barnham. Boston: Ticknor & Co. Chicago: A. C. McClurg & Co. Price, $1.50.

Rachel Armstrong, or Love and Theology. (In paper series). By Celia Parker Wooley. Boston: Ticknor & Co.

The Roman Catholic Church and the School Question. By Edwin D. Mead. Paper. Boston: Geo. H. Ellis. Price, 15 cents.

Altruism Considered Economically. By Charles W. Smiley. Salem Press, Salem, Mass.

Queer People, with Paws and Claws. By Palmer Cox. Philadelphia: Hubbard Bros.

Robert Elsmere. By Mrs. Humphrey Ward. London and New York: Macmillan. $1.50.

A memorial tablet has been placed in Christ church, Hartford, Conn., above the pew long occupied by Lydia H. Sigourney. It bears some lines by John Greenleaf Whittier.

NEWS FROM THE FIELD.

We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card. All items should reach us by the eighteenth of the month.

Alameda, Cal.—Sunday evening services are being held at Masonic Hall in this growing town by Mr. Wendte, assisted by Dr. Stebbins and others. They are well attended. A Sunday-school has been formed and a Women's Circle. As the people are within comparatively easy reach of the Oakland service and also Dr. Stebbins' preaching, no independent pastorate will probably be undertaken at present.

Athol, Mass.—A "Guild of the Good Shepherd" has been organized in connection with the Second Unitarian Church. It begins with 47 members, and most encouraging outlook. We have received a copy of the "Manual" which is very attractive.

Bangor, Me.—For many years the Unitarian society has felt the need of church parlors to supplement its edifice of worship. Such has now been erected at a cost of about $6,500, exclusive of furnishing. It is a handsome structure of modern type, with auditorium of three hundred sittings, with large platform or stage, ladies' parlors, library, kitchen, and all the appurtenances of a church home. It will soon be formally opened.

Boston and Vicinity.—The "Channing"—the Junior Unitarian Club—has got up a course of four lectures in the Globe Theatre. They are intended for a more thoughtful audience than those who have usually been sought for in such theatre courses. The subjects and lectures are: —Nov. 18: "Our Father, His Son and His Children," by Dr. William Everett; Nov. 25: "The Christianity of the New Testament," by Rev. E. E. Hale; Dec. 2: "The Graft of the Trinity upon Christianity," by Rev. Brooke Herford; Dec. 16: "Unitarianism and Judaism," by Rabbi Schindler and Rev. C. F. Dole.

—The illness of Rev. Dr. Bartol continues, to the great regret of his friends, and his church remains closed.

—The services at the new Unitarian "Church of the Good Samaritan," under the care of Rev. S. Wentworth Brooke, assisted by the Back-Bay ministers, are very hopeful and encouraging. A Sunday-School has been started.

—The late Rev. J. F. Clarke's people have called Rev. C. G. Ames, of Philadelphia, to the pastorate of the Church of the Disciples. Mr. Ames was preaching there Nov. 11, but it was then quite undecided whether he could accept.

—The course of lectures to Sunday-school teachers, on "The Origin and History of Unitarianism in America" now being given Saturday afternoons in the Channing Hall, are very successful, being exceedingly well attended.

—Mr. C. S. Hurd, who last year took charge of the Parmenter Street Chapel, of the Benevolent Fraternity, and was very successful in attracting the children of the north end to his classes and meetings, has resigned; the school-work will be carried on by Mr. Chandler, who has for some years been an active worker there, and latterly the assistant missionary.

Brattleboro, Vt.—At the installation of the new pastor, Rev. Frank L. Phalen, parts were taken by Rev. Messrs. T. D. Howard, T. W. Illman, S. J. Barrows, J. C. Parsons, J. E. Wright, R. N. Bellows, J. W. Carney, and W. L. Jenkins. Rev. John Tunis wrote a hymn for the occasion. Mr. Phalen enters upon his work with excellent prospects.

—The Unitarian church has a fine "Lend a Hand" society connected with it, which is doing excellent work.

Brooklyn, N. Y.—Rev. H. Price Collier has begun his work at the Church of the Saviour. The installation exercises were as follows: Invocation by Rev. S. H. Camp; Scripture reading by Rev. J. W. Chadwick; sermon by Rev. Brooke Herford; installing prayer by Rev. F. G. Peabody; the hand of fellowship by Rev. T. C. Williams; charge to the pastor by Robert Collyer; charge to the people by Rev. Dr. Putnam (the former pastor); concluding prayer by Rev. C. F. Russell; benediction by the pastor.

The Boston *Gazette* printed in full Mr. Collier's last sermon at his former church in Hingham, and his first sermon in Brooklyn. The Sunday before the installation, Dr. Putnam filled his old Brooklyn pulpit.

Camden, N. J.—The minister of Unity Church, Rev. J. L. Corning, is giving on the third Sunday evening of each month a sermon illustrated with the stereopticon.

Canton, Mass.—The old meeting-house of the First Congregational Parish has been thoroughly renovated during the summer. The walls and ceiling have been tastefully painted, the pews cushioned, the floors carpeted, and a commodious minister's room added at the rear of the church. The windows have all been removed, and stained glass substituted. On one side of the pulpit is a memorial window to the Rev. Samuel Dunbar, for fifty-two years minister of the parish, on the other side one to the Rev. Benjamin Huntoon, the first distinctly Unitarian minister, who was twice settled over the parish. Three of the other windows bear historical tablets, one giving the principal dates of the history of the town and church, another the names of the founders, and the third the line of the ministry from

the foundation in 1717 to the present time. In the zeal with which this work has been carried on, the parish gives proof of vitality, and may be expected in its restored church to enter upon a new era of prosperity and usefulness.

Chicago, Ill.—On a recent Sunday evening Mr. Utter preached on the all absorbing theme "Robert Elsmere," in reply to the strictures of Mr. Gunsaulus of Plymouth Church. He had a crowded house and the sermon was a very able one. The Industrial School of the Church of the Messiah is prospering under the very efficient leadership of Miss Dupee. There is a project on foot among the young people of the church to establish a free reading room and library, in the chapel. The Unity Club season opens unusually well. The year of "English Travel" is proving very attractive.

—All Souls' Church is doing its usual amount of literary and charitable work.

—Rev. Geo. W. Cooke has been giving his course of lectures on the Intellectual Development of Woman, at the rooms of the Woman's Club. Our correspondent writes: "The lectures are instructive and interesting, and we should all be glad to hear them a second time."

—The Union Sunday-school Teachers' meetings which for some years past have been held Monday noon at 175 Dearborn St., are not held this year.

—An association called "The Chicago Institute for Instruction in Letters, Morals and Religion" has been organized, with Franklin Head, president, Mrs. M. T. Lewis Gannett, Hinsdale, secretary, and Mrs. Ellen T. Leonard, treasurer. Rev. J. Ll. Jones, Rev. J. V. Blake, Rev. W. C. Gannett, Mr. John C. Bundy, Mr. W. M. Salter, Dr. E. G. Hirsch, Rev. Miss Augusta J. Chapin and others, are interested in the movement. The design is to have courses of lectures each season on various subjects pertaining to religion, morals, letters, etc. A series of nine lectures by Rabbi Hirsch on "Old Testament Literature," is now in progress. The lectures are given in the Art Institute Building; price of admission for the course $3.00.

Danvers, Mass.—At the meeting of the Essex Conference held with the Unitarian church here, Mr. W. W. Fenn, of Pittsfield, repeated the paper which he read at the Ministers' Institute on "The Sympathetic Use of the New Testament," and Rev. J. B. Green, of Gloucester, preached a sermon.

Dedham, Mass.—A very interesting commemoration, "the 250th Anniversary of the gathering of the first church of Dedham"—was held here Nov. 19, our own "first Parish," and the "first Congregational church," uniting, with a union service in Rev. S. C. Beach's church in the afternoon, and in Dr. Dexter's church in the evening, with a social reunion between the services.

Denver, Col.—Rev. Thomas VanNess is giving a course of Sunday evening lectures on Russia, where he spent his last summer's vacation. His subjects are "The Russia of To-Day," "Russian Character as shown in Russian Novels," "The Russian Church," "The Religion of Jesus according to Count Tolstoi." On Thanksgiving evening he spoke on "A Morning with Count Tolstoi."

Detroit, Mich.—The Unitarian Society has just sold its old church and lot for $80,000, for business purposes. It will proceed at once to purchase a lot and build in a better location for the purposes of a church.

—The Association for the Advancement of Woman (the Woman's Congress) has just held a very successful meeting in Detroit, in the Universalist church, a report of which is given on another page, under "Woman's Work."

Grand Rapids, Mich.—Rev. Grindall Reynolds has preached here one Sunday, Rev. Geo. Batchelor three, Miss Mary F. Eastman one, and Mrs. J. T. Sunderland one. The beautiful Ladies Library Hall has been rented for six months, and it is hoped that a permanent preacher may be found before long.

Ithaca, N. Y.—The year opens most promisingly. The large increase in the number of University students brings increased numbers to the Unitarian church activities, and new stimulus and interest to the work.

—A large Sunday class has been formed under Prof. Oliver's direction to take up the study of the Morals of Christ. Mr. E. E. Hale, Jr., conducts a class of young men in a review of the Protestant Reformation in England considered through its great movements.

—The pastor has charge of the Sunday-school, leading also a class of adults in the study of the Unitarian Belief along the lines indicated by Dr. Clarke's manual.

—The general topic for Sunday evening services through the winter will be Christian Doctrines viewed in their relation to life.

Oakland, Cal.—The young Japanese member of this church, Mr. Kitoshima, has concluded to enter the Meadville instead of the Cambridge Theological school, as it will furnish him the best practical education for his future work among his own people. There is already another young Japanese student in Meadville, a Mr. Kanda, a young man of great promise. Tacoma and Seattle also furnish each a young American student to this school.

—The Oakland Unitarian ladies are busy with a grand Dickens' party, which promises to be the social event of the season. Two hundred and fifty characters are assigned.

—Mr. Wendte has secured over $20,000 toward the new church building enterprise.

—The Starr King Fraternity connected with the Oakland, Cal., Unitarian church, prints an attractive schedule of work and entertainment for the year. It consists of four parts: 1, A series of meetings for the discussion of important questions of public interest; 2, a brief course of studies in the Science of Optics; 3, a series of Literary Evenings, with papers, etc.; 4, seven sessions devoted to the German Romantic School of Music, with brief papers and selections from the works of the composers treated. A fine list of Reading References for Courses 3 and 4 is published.

Lansing, Mich.—Rev. J. H. Palmer, pastor of the Lansing Universalist Church, has been holding some Sunday evening services at the State Agricultural College. After the service on a recent Sunday more than fifty students met Mr. Palmer in one of the recitation rooms and remained over an hour intent on finding out the views of the Universalist and Unitarian churches. A number of young men gave their names as desiring the *Unitarian* and other liberal literature.

Los Angeles, Cal.—The corner-stone of the new Unitarian Church in this city was laid on Sunday, Nov. 4th, before a large assembly of friends of the cause. The site, a lot 60x120, on Seventh St., between Fort and Hill St., is central and in a fine neighborhood, and is a gift to the Society from Rev. Dr. Eli Fay, the present pastor. The church will be of wood, seat 700 people, and cost between fifteen and twenty thousand dollars. Mrs. E. A. Kingsbury laid the corner-stone, Dr. Fay preached an impressive sermon, and the people united in a printed selection of scripture passages.

For several months past Dr. Fay has been afflicted with hay fever and bronchial difficulties, and unable to preach. He has happily recovered, and to the great joy of the congregation services are now resumed.

Melrose, Mass.— The Unitarian church here under the leadership of Rev. J. H. Heywood is very prosperous. An addition has been made to the chapel, giving 75 new sittings. A fair has been held by the ladies which netted some $1,200.

Philadelphia, Pa.—At the First Unitarian Church a series of discourses by distinguished Unitarian clergymen is being given, the dates and speakers as follows:

Nov. 18, Edward Everett Hale, Boston.

Dec. 16, A. P. Peabody, D. D., Cambridge, Mass.

Jan. 20, Rev. M. J. Savage, Boston.

Feb. 17, Rev. C. F. Dole, Jamaica Plain, Mass.

March 17, Rev. J. W. Chadwick, Brooklyn, N. Y.

April 21, Rev. S. R. Calthrop, Syracuse, N. Y.

May 19, Rev. James DeNormandie, Boston.

Pomona, Cal.—Mr. Clute has just been speaking upon "The Ingersoll-Field-Gladstone-Manning Debate," "The Truths and the Errors of Mr. Ingersoll's Method of Argument," "Religion from the Standpoint of Common Sense," and "Eternal Hope."

Quincy, Ill.—The meeting of the Illinois Conference occurred just as we were going to press last month. Mr. Jones, of Chicago, preached the opening sermon. Papers were read by Rev. H. D. Stevens, of Moline, on "Our Practical Message;" Rev. W. C. Gannett on "The Home End of the Sunday-school;" Rev. Geo. Batchelor on "Our Doctrinal Message and our Practical Message;" Rev. Dr. Kerr, of Rockford, on "Things Unitarians, Universalists and Independents can do Together;" Rev. Virgil H. Brown, of Princeton, on "Unity."

Sacramento, Cal.—Tne Unitarian Society has purchased a site for its prospective church. It is in an excellent location.

Salem, Mass.—Rev. F. B. Mott, of the Barton Square Church, has just been giving a series of six very attractive sermons on "The Heart of Religion." We hope to give our readers something from them.

Santa Barbara, Cal.—Rev. P. S. Thacher's earnest ministry is bringing large audiences to the church, and it will be necessary soon to erect a larger structure, as pews and aisles are often crowded with hearers of the word.

San Diego, Cal.—The Pacific Coast Conference will hold its fifth annual session here Dec. 11–13. The dedication of the fine new church will be a feature of the occasion. The Conference and Dedicatory sermon will be preached by Dr. Stebbins of San Francisco. The President of the Conference, Hon. Horace Davis, will deliver the opening address. The work on the Coast will be reported by the Secretary. A session will be devoted to woman's work, and an effort will be made to form a general Woman's Conference.

A cordial invitation is extended to all Unitarians, Universalists and other believers in a broad, rational and practical Christianity. Excellent arrangements have been made for reduced fares both by rail and by steamer, of which information will be given on application to Rev. C. W. Wendte, 318 Durant St., Oakland, Cal. Among the speakers and essayists of the Conference will be the following:

Rev. E. M. Wheelock, of Spokane Falls, W. T.; topic, "The Organic March of Man."

Rev. Thos. L. Eliot, of Portland, Oregon; topic, "Democracy in Church Life."

Chas. A. Murdock, of San Francisco; topic, "Child Saving."

John Vance Cheney, of San Francisco; topic, "Matthew Arnold."

Rev. C. P. Massey, of Sacramento; topic, "The Old Symbols and the New Faith."

Rev. N. A. Haskell, of San José.

Rev. Chas. W. Wendte, of Oakland; topic, "A Unitarian Estimate of Robert G. Ingersoll."

Rev. P. S. Thacher, of Santa Barbara; topic, "The Work of the Liberal Christian Church."

Rev. Eli Fay, D. D., of Los Angeles; topic, "Emotion in Religion."

Rev. Oscar Clute, of Pomona; topic, "Some Fundamental Fallacies of Materialism."

San Francisco, Cal.— The new church nears completion and will be dedicated, it is hoped, on Christmas Sunday. It is a handsome structure and the only stone church edifice in the city. The Channing Auxiliary has issued a circular to the various Woman's Auxiliaries, calling for information, and suggesting the formation of a general Woman's Conference for the Pacific Coast.

San Jose, Cal.—Rev. N. A. Haskell, having built himself a pleasant home in this charming little city, has given assurance of a permanent ministry. He is working very hard, and the society responds in an encouraging manner. For the coming months he announces a course of ten Sunday evening lectures on Greek philosophy and ethics; Socrates, Plato, the Stoics, Seneca, Epictetus, Marcus Aurelius, Epicurus, Greek Ethics, Christian Ethics, and the Future of Ethics, being the topics treated.

St. Louis, Mo.— The Eliot Society of the Church of the Messiah, in addition to its social, philanthropic, missionary and other good work, is carrying on this year two separate kinds of literary work — the study of masterpieces of Fiction, and a study of Christian History — the latter under the leadership of the pastor.

—The Unitarian Club opens the year under good auspices. Its programme of papers for the season is as follows:

Tuesday, October 9—Good Literature in Education. Prof. F. W. Crunden.

Tuesday, November 6—The Ministerial Profession from a Lawyer's Standpoint. Jos. G. Lodge, Esq.

Tuesday, December 4—Our Missionary Work. Rev. John Snyder.

Tuesday, January 8—What shall Unitarians do with their Young People? Prof. J. B. Johnson.

Tuesday, February 5—The Leaven and the Dough. George W. Taussig, Esq.

Tuesday, March 5—Religion in Business Enterprises. N. O. Nelson, Esq.

Tuesday, April 2—Unitarians in Literature. Rev. J. C. Learned.

Tuesday, May 7—Social and Religious Clubs and their Relation to the Activities of Modern Life. J. E. McKeighan, Esq.

—The Church of the Messiah has a fine new organ.

IN MEMORIAM.

At a meeting of the Board of Managers of the Mission Free School of the Church of the Messiah, held Nov. 5th, 1888, the following resolution was adopted:

WHEREAS, The wise Providence of God has removed from us our much-valued friend and co-worker, we have learned with heartfelt sorrow of the death in New York, Nov. 3rd, of Mrs. Isabella Bridge Leighton, a member of our Board from its beginning. In submitting humbly to the Divine will, we feel thankful for her friendship in the past, and the example of heroic suffering and patience she has left us, and beg to offer our affectionate sympathy to her family in this great affliction.

Resolved, That a copy of this resolution be sent to Mr. Leighton, and that it be published in the *Unitarian* and *Outlook*.

MARY W. MCKITTRICK,
President.

Spokane Falls, W. T.—Rev. Mr. Wheelock has labored to good purpose, and the handsome new brick and stone church now completed will be dedicated next Sunday by Rev. Thos. L. Eliot of Portland.

Woburn, Mass.— "The Friday Night Club," connected with the Unitarian Church, meets fortnightly. It has an entertaining programme for the season, consisting of socials, lectures, literary, art and dramatic evenings.

JOTTINGS.

Pope Leo has asked all the Roman Catholic bishops throughout the world to take up a special collection for the purpose of raising funds to restore and rebuild the Catholic churches and chapels in Palestine.

The Students' Prohibition Club in Michigan University (Ann Arbor) numbers 200 members.

Subscribers to the *Unitarian* are reminded that Volume III closes with this number. It is hoped that subscriptions for the new year will be sent in promptly.

Mrs. Harriet Beecher Stowe has almost wholly recovered from her recent illness, and passes her time pleasantly at her Hartford home engaged in her usual occupation.

The Woman's Journal says that the Empress of Japan has established a college for women, to be superintended by a committee of foreign ladies (we suppose residing in Japan). Two of these are Americans, two English, and the other two French and German respectively.

Daniel Hand, of Clinton, Conn., who was formerly a southern merchant, has given a million dollars to form an Education Fund, the income from which is to be used for the education of the colored people of the South.

NEW VOLUME OF THE UNITARIAN.

The *Unitarian* enters upon its fourth year with better prospects than ever before.

As in the past so in the future it will know no East or West, or North or South, in its writers, thought, sympathies, or reports of work done, but will aim to be national, and indeed world-wide, in its scope and interests.

It will continue to labor with untiring zeal for the promotion of a Liberal Christianity which shall be as consecrated as it is rational; on fire with philanthropy and missionary zeal; organized and united; loyal to its great inheritances from the past, believing in better things to come; at one with men and women of every sect and class and name, who desire to build up a religion as broad, high, deep and eternal as the Fatherhood of God and the Brotherhood of Man.

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From Mrs. Mary A. Livermore.

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Melrose, Mass.

From Rev. J. A. Savage.

"I enclose subscription for your excellent magazine, the *Unitarian*. There is no other paper or magazine in which I am more interested. If you can send me ten or twelve extra copies I will hand them to some of our people here and try to have them subscribe. Please count me among your permanent subscribers."
Belfast, Me.

From Rev. Henry D. Stevens.

"I like the new *Unitarian* very much. Keep it up to that *standard* and *form* and it is good enough."
Moline, Ill.

From E. E. Hale, D. D.

"I want to thank and congratulate you on the June number of the *Unitarian*. I do not know when I have read so much of a magazine,—and when I have wanted to read it *all*. If you can keep up to that standard, it will do no end of good."
Boston.

From Judge Robert C. Pitman.

"You have made the *Unitarian* a literary and a religious success. I hope it may prove a business one also. It is very cheap at a dollar. My wife finds admirable poetry enough in each number to constitute a reason for its being."
Newton, Mass.

From Rev. James C. Parsons.

"I am delighted with the *Unitarian*. It is just what we want."
Principal of "Prospect Hill School," Greenfield, Mass.

From Mrs. Ormiston Chant.

"The *Unitarian* brings such pleasure with it each time!"
London, Eng.

From Mrs. Judge Stearns.

"The *Unitarian* pleases me very much, and I think I shall have my copy bound."
Duluth, Minn.

From Rev. George H. Greer.

"The *Unitarian* is an excellent magazine, and deserves a list of subscribers even larger than it has."
Tacoma, W. T.

From Rev. A. P. Putnam, D.D.

"Every number gives evidence of much, very much well directed thought and work, and of excellent judgment, and it is full of fresh, interesting and important matter."
Concord Mass.

From Rev. David Cronyn.

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From Rev. W. D. Shipman.

"Permit me to express my high appreciation of the tone you give the *Unitarian*—zealous, clear, progressive, reasonable, and positively, yes warmly, Christian. Such a publication ought to be widely read. I am glad to see it prosper."
Pastor of Universalist Church, Akron, Ohio.

From Rev. C. H. Rogers.

"The *Unitarian* is just my ideal of a religious monthly."
Pastor of Universalist Church, Hutchinson, Kan.

From Rev. B. F. Barrett.

"We often quote from your excellent monthly."
Philadelphia. (Ed. of "New Christianity.")

From Rev. Dr. F. DeSola Mendes.

"I am well pleased with the *Unitarian*. Kindly put me down as a subscriber."
New York City. (Minister 44th St. Synagogue.)

From Giles B. Stebbins.

"In your aim to emphasize 'the things of the spirit,'—to go up to mind, and not down to mud,—I fully sympathize."
Detroit, Mich.

From Rev. H. W. Thomas, D. D.

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From Charles H. Ware.

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From Rev. John Snyder.

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From Rev. L. D. Cochrane.

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Littleton, N. H.

From Rev. Thomas Van Ness.

"There is a great field in our denomination for such a magazine as yours. I consider the *Unitarian* the best edited religious journal that I know of."
Denver, Col.

From a Minister in the East: "What we want is just such a cheap paper for everybody as THE UNITARIAN still is, even at a dollar."

From the Principal of a State Normal School: "THE UNITARIAN is meat from beginning to end. Am glad I subscribed for it."

From a well-known Writer, and Principal of a Young Ladies Seminary: "I enjoy every number of the UNITARIAN; if you will send some back numbers I think I can get you some subscribers. The whole magazine is full of the truth as I know it, or as it has been revealed to my heart and conscience. I wish I were able to give a thousand dollars to send it far and wide."

From a Gentleman in Ohio: "I wish I could send you some subscribers; your magazine is such a source of delight and comfort to me that I would like to share it with others. I offer the reading of it to my friends, who enjoy it. Any number is worth the year's subscription."

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From a Lady in a Southern City: "From every side I hear pleasant words spoken of THE UNITARIAN. One lady says she watches for it as though it were a love-letter."

From a Lady in Southern California: "THE UNITARIAN is more welcome than ever in our new home here, and it seems to me to improve with each number. The last number came when I was very tired and I thought I would simply look it over and lay it by for another time, but I read article after article, and when I had finished I was not merely rested but refreshed, ready to go to work with new courage."

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